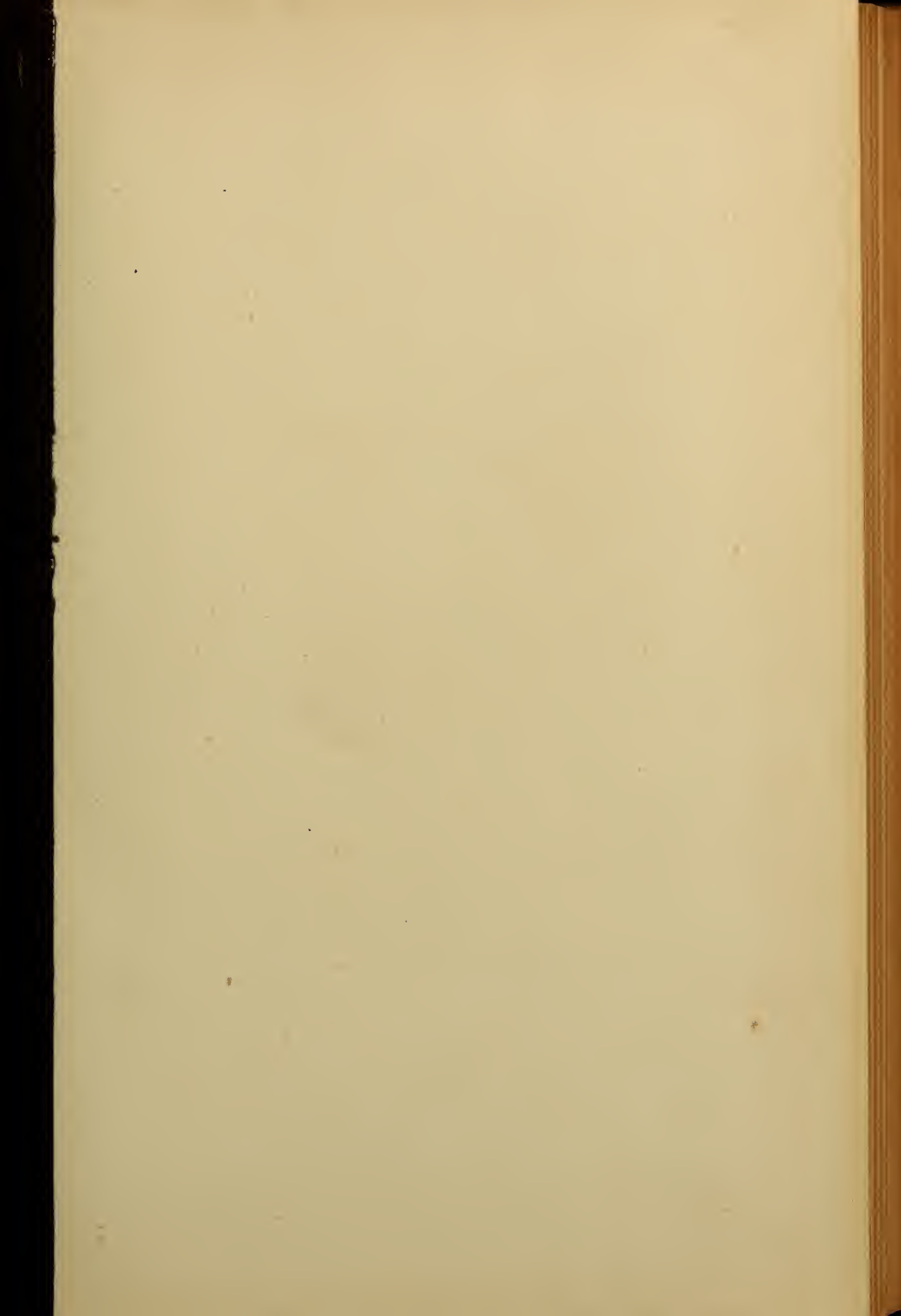




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JAS. R. CARNAHAN,

Major-General Commanding the Uniform Rank.

PYTHIAN KNIGHTHOOD

ITS

HISTORY AND LITERATURE

BEING AN

ACCOUNT OF THE ORIGIN AND GROWTH OF THE ORDER OF KNIGHTS
OF PYTHIAS, WITH A STATEMENT OF THE PRINCIPLES ON WHICH
IT IS FOUNDED; INCLUDING AN ESSAY ON SECRET SOCIETIES,
SYRACUSE AND DIONYSIUS, THE ENTIRE TEXT
OF THE DRAMA OF "DAMON AND PYTHIAS," A REVIEW
OF THE ENDOWMENT AND UNIFORM RANKS,
AND CHOICE SELECTIONS FROM MANY SOURCES
CONCERNING THE OBJECTS, AIMS AND TENETS
OF THE ORDER

27 Window Case
Richardson
JAMES R. CARNAHAN, M. A.

LATE ADJUTANT-GENERAL OF INDIANA, P. G. C., P. S. R. OF INDIANA,
AND MAJ.-GEN. COMMANDING THE U. R. K. P.

CINCINNATI
THE PETTIBONE MANUFACTURING COMPANY
FRATERNITY PUBLISHERS
1888

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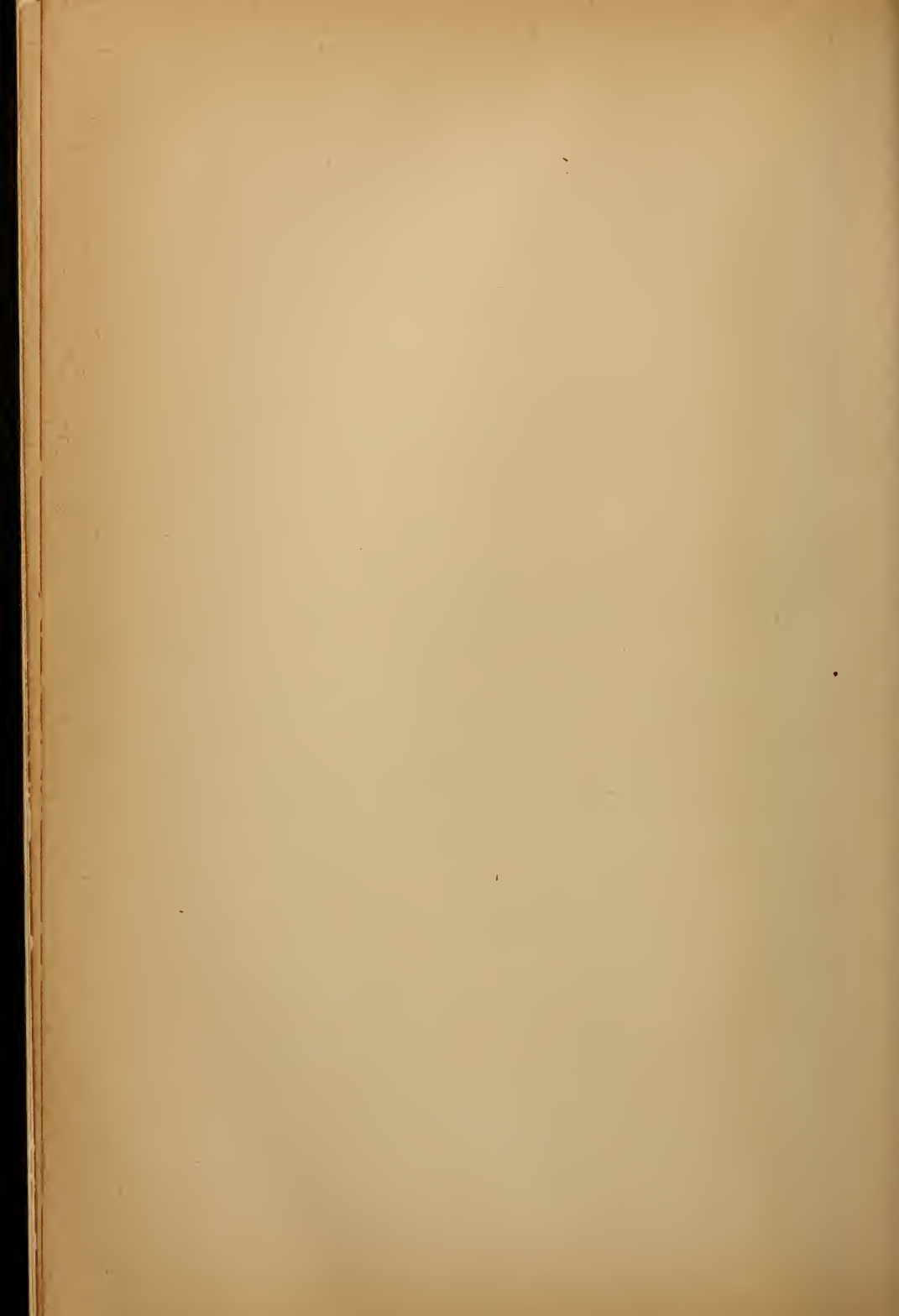
OF THE

UNIFORM RANK KNIGHTS OF PYTHIAS
OF THE WORLD,

WITH THE EARNEST AND ABIDING DESIRE THAT THE RANK
WHICH THEY SO NOBLY REPRESENT MAY PROSPER
AND ABIDE FOR ALL TIME.

JAMES R. CARNAHAN,

MAJ.-GEN. U. R. K. P.



PREFACE.

IN the following pages we have designed to give to the student of Pythian Knighthood an outline account of the purposes, objects and aims of our Order, directing attention more especially to the salient features in its history, connected with its inception and organization, as well as its early struggles, failures, successes, and growth into what we believe to be its permanent establishment as one of the greatest Fraternal Societies of the World. It has not been considered desirable, nor have we attempted, to set forth every special act of legislation of the Supreme Lodge, in its minutest details, or to give an exhaustive history of the various Grand Jurisdictions, as the seeker after dry statistics may find these items recorded in the published proceedings of the several Supreme or Grand Lodge Sessions.

It has been our aim to deal justly with all who have had a part in the making of the history of the Order, and "with malice toward none."

We have endeavored to present the advantages and beauties of the Order, as shown by its past history, with the hope that many more "good men and true" may be attracted to our portals, who will seek and obtain admission to our Castle Halls and aid us in exemplifying and disseminating the glorious lessons taught therein. The work was undertaken at the suggestion and solicitation of others, with much hesitation and fear on our part, which, however, soon gave place to an absorbing interest, as the study and research required brought to light newer beauties and grander possibilities

for the future of the Order of Knights of Pythias, and now, at the completion of our task, we lay aside the pen to take up the sword and wield it with greater devotion to our chivalric organization than ever before.

As the work progressed it has grown on our hands, and, despite our efforts to the contrary, has far exceeded the limits within which we expected to confine it. For this reason—and we herewith offer our apologies—it has been impossible to publish very many articles of literary merit which were kindly furnished for that portion of our book devoted to the literature of the Order, and which we have reserved with the intention of using in another work to be published in the near future. The articles we have given are sufficient, however, to show the diversified literary talent of our membership, and to produce the desire for a work that shall be devoted exclusively to that feature of our Order.

Brother Knights, we now commit this volume to your kind consideration, asking only that a brother's judgment shall be meted out to it in kindness, and if the reading of it shall lead you to a higher and better appreciation of the Knights of Pythias, we shall feel that our labor has not been in vain.

Fraternally,

JAMES R. CARNAHAN.

May 1, 1888.

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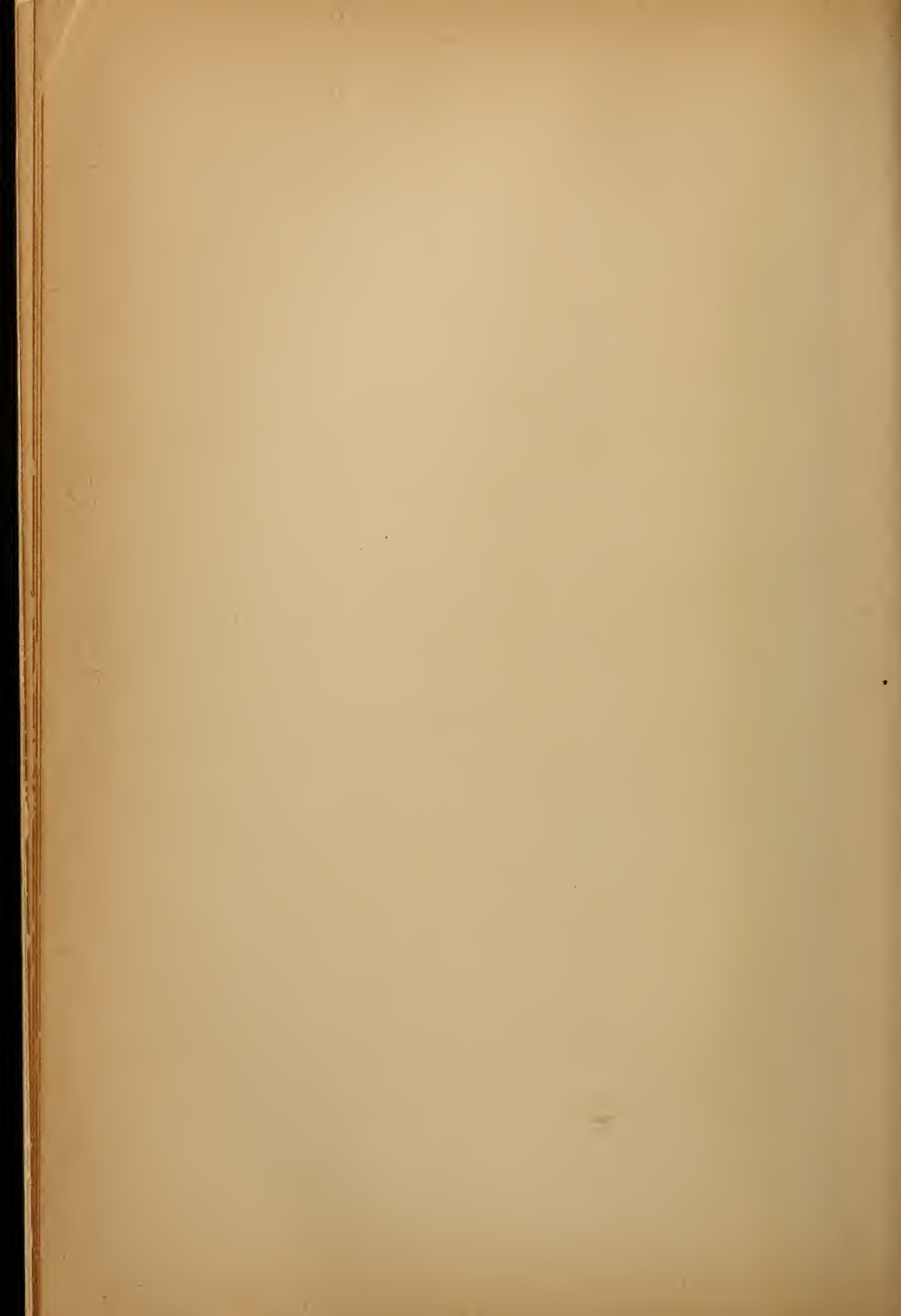


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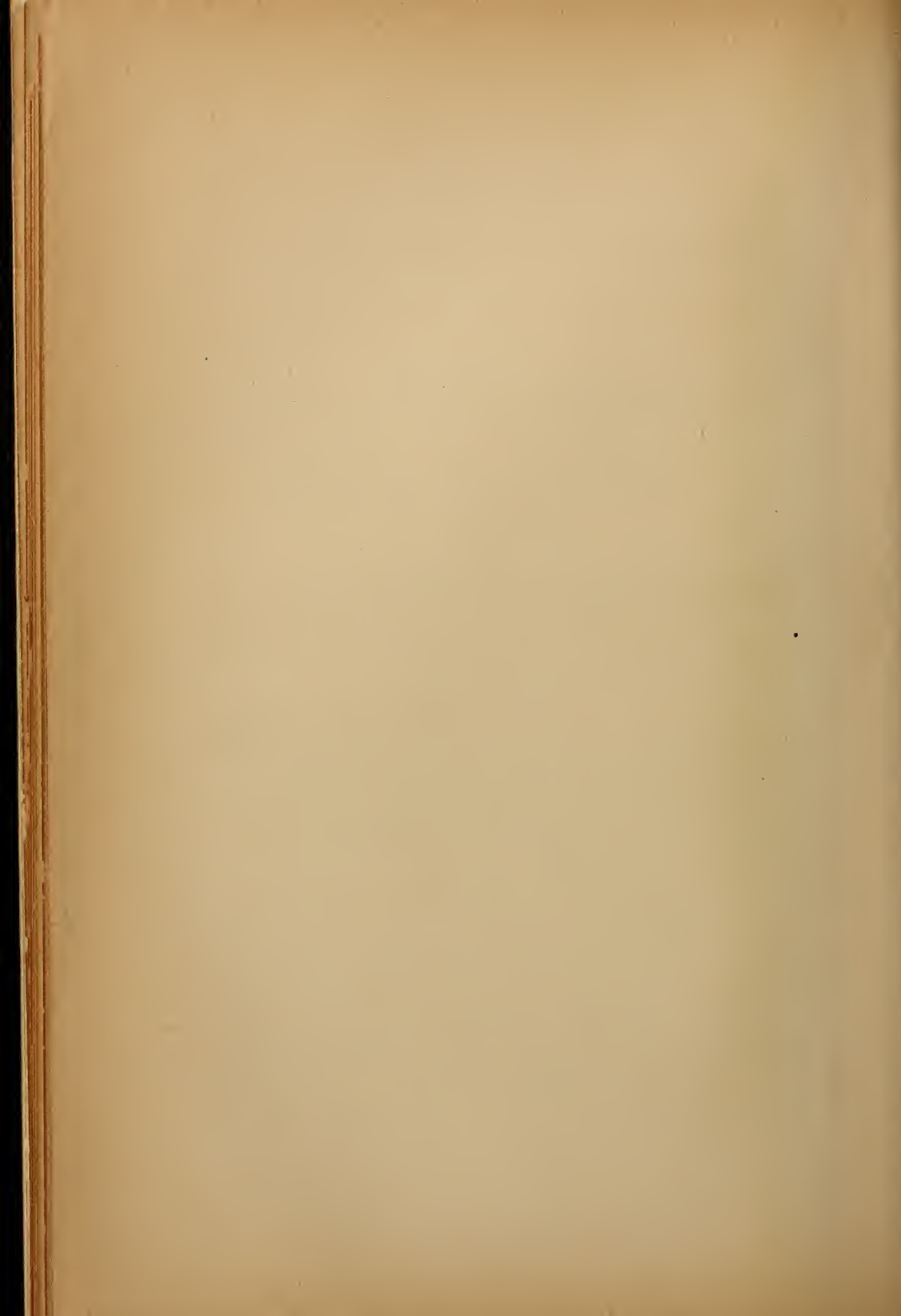
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PYTHIAN KNIGHTHOOD:

ITS HISTORY AND LITERATURE.

CHAPTER I.

Secret Societies—Two Classes of—Antiquity of—Sought for by Learned Men—The Promoters of Letters, Science, and Art—The Avenues by which the early Christians spread the Gospel—Have Stood the Test of Ages—The Spirit of.



HERE is nothing new under the sun " is an old saying, and one of much truth. The adage may be applied to secret societies, for it must have been a very early period in the history of man in which they were not found. They came into existence as the natural outgrowth of the social nature of enlightened humanity. We seek companionship not from an artificial culture, but from a natural desire, and so came families, tribes, peoples, nations, banded together for companionship, for strength, for protection, for profit, for culture of mind and soul.

That we may not mislead nor be misunderstood, it may be well to understand what is the true definition of a secret society; for while the number of these organizations is increasing with the growth of civilization, and the wants and necessities of mankind, there are those who oppose them and denounce them. This opposition comes almost wholly from the fact that the objectors do not realize fully what secret societies are, either from a legal stand-point, or from an actual or personal knowledge. They refuse to, or

cannot, by their social life and standing, enter within the portals, and be enlightened on the subject.

Secret societies may be divided into two classes :

First, those societies whose secrecy consists in nothing more than methods by which the members may be able to recognize each other, and thus be enabled to contribute to the comfort of those who may need assistance, and aid the truly worthy, who might otherwise be left to suffering and want, and at the same time to protect those whose hearts may be sympathetic from impostors and mercenary persons, who may fear the punishment of the law too much to steal, and yet are not "too proud to beg." In this class of secret societies are taught certain lessons, doctrines, and symbols, which can only be learned or obtained after a process of initiation, and under the promise, or binding obligation, that these mysteries shall not be made known to any who have not passed through the same ordeal and instructions and in the same manner as those who have been initiated. This class of secret societies, with the exception of things here mentioned, has no further private or secret matters from the public. Their membership is published to the world in the processions and parades that are seen on our public streets every day, and in their public acts and declarations throughout the civilized world.

The second class of secret societies are those which, in addition to the secret initiations, and their private manner of recognition, add also a secret doctrine, and an entire secrecy as to the objects and aims of their association; the membership is concealed, the times and places of meeting are kept from the knowledge of all who have not entered into these dark and mysterious bodies.

These secret societies of the second class find no avowed advocates or defenders to-day among law abiding and loyal subjects in any civilized and enlightened country. In the first-named class are found all of the great body of those

moral and religious and benevolent secret societies that have come down to us from the early morning of civilization and culture of mankind, or have sprung up from the higher civilization of a more recent date, or have found their birth through the patriotism or philanthropy that finds its highest joy in ministering to the wants of a brother.

These societies seek to enlist the noblest of humanity in their ranks. To this end their times and places of meeting are advertised by magnificent structures. Brick and stone and marble are gathered, and the brightest architectural talent is employed in their arrangement and combination, until the building stands complete in its perfect and pleasing shape to attract the attention and thought and desires of men to learn the inner mysteries of an organization that only proclaims "Peace on earth, and good will to men." Such, too, are the modern as well as the ancient secret societies that have guarded their portals by secret signs and signals, only that their social enjoyment, which is one of the divine gifts to man, may be more fully developed into a purer and more perfect system, without the intrusion into their midst of those who may be so gross in nature and disposition that they would cast a cloud over the otherwise brightness of a social gathering, or mar the pleasure of those whose sympathies are in accord each with the other. These, too, look well to that system of benevolence, which is so far-reaching in its aims and purposes that it stretches out its arms to carry the trembling orphan, dries the tears of the widow, supports the tottering steps of the aged, nurses the sick, smooths the way of the dying, and buries the dead, and keeps alive only the good words and deeds of those who have passed beyond the river and rest on the other side. Such societies are secret only in their signs and in the lodge room. Otherwise, and in so far as the fruits that result from the secret meetings, either by day or by

night, in practical exemplification of the tenets and doctrines taught and enforced by obligations or vows about the altar of the lodge or castle hall, these societies are as open and as easy to be observed of all men as the sun at midday. "By their fruits ye shall know them;" fruits that are gathered in a full and abundant harvest.

Secret societies of the second class are such as first sprang up in the Middle Ages, formed for absolutely secret purposes, and, in so far as their designs and purposes have become known, were for unlawful objects and aims, and against the rights of man, and not for his protection and defense, as in the first class of secret societies. The second class, where it has been revealed by subsequent events, was formed for the overthrow of thrones and nations and peoples. The first class has ever taught and proclaimed loyalty to the government under which its votaries found a home. The records of the world show that the second class has found its greatest enjoyment in the torturing of humanity, the groans, the cries, the blood of the oppressed. The societies of the first class have found their chiefest joy, their greatest strength, in relieving suffering and want, in lightening the burdens of the oppressed, in prolonging life instead of shortening it, in lifting men up and not pulling them down, and thus each member, one with the other, finding his greatest ambition and pleasure in striving which shall best work and best serve; and so working and striving they have made the world the brighter, mankind all the happier, and they themselves better by their acts and living.

So those of us who are members of these modern as well as older secret societies, say to those who are not of us, answer the question and answer it truthfully: are there not two classes of secret societies, as here defined; and if we are classed with the first, as we claim to be, then where is the sin; and if the fruits be good and are "for the healing of the nations," as is found in every day's experience,

then why not cease condemning, and join in the good work?

These societies of the first class have been tried by all the standards of the world, as men and nations try and test the affairs of men, that is, by what is done for man's betterment and purification, and it has been pronounced "*good*." And thus will the verdict of the mighty jury stand until time shall be no more.

The Rev. DeWitt Talmage, D. D., certainly one of the greatest divines of this age, on this question of secret societies says: "But I was talking about secret societies. There isn't a day but the question is asked: 'Are the societies which do their work with closed doors, and admit their members by passwords, and who give each other the secret grip, right or wrong?' It all depends whether the object for which they meet is good or bad, and whether they propose to meet the end by lawful or unlawful means. If they come together for purposes of revelry and wassail, or to plot mischief to the state, then with emphasis I say 'No, they are not right.' But if they gather together for the protection of a craft, for the reclamation of inebriates, for the advancement of art and literature, or as mutual benefit societies, to take care of orphans and widows, or to help support men who, through accident or sickness, are no longer able to earn a livelihood, then just as emphatically I say 'Yes.'

"There are secret societies centuries old in this land and in other lands. They have been very largely denounced as demoralizing institutions; but I have hundreds of friends who belong to them who are consecrated men, pillars in churches, examples of piety and virtue. My common sense tells me that those men would not belong to a bad institution. Those are the men I would like to have for my executors, if I am so fortunate as to leave anything for my household when I die. They are the men who I would like to have carry me out to my last resting place when my work is done. They are the men who

would be the first to put their foot on anything like iniquity, and I must, as a common sense man, take their testimony in regard to certain institutions rather than the testimony of those who, having been sworn into certain societies, by their attack of them afterward, prove themselves to be perjurers.

“Whose testimony shall I take as a common sense man, standing from the outside? One of the great secret societies that has been largely condemned during the past few years, in 1883, in this country, gave \$1,490,000 to take care of the sick. There are other secret societies which have for their foundation good citizenship and the Bible. Some of them have poured a heaven of sunshine and benediction into the houses of the suffering and the poor.

“Of course, there are secret societies and secret societies; but here's a test for them: ‘By their fruits ye shall know them.’ A bad society makes bad men; a good society makes good men. A bad man will not stay in a good society; a good man will not in a bad society. That is common sense as well as gospel. In most of the secret societies character is the test. The applicant must be a man of good repute. He must possess the best elements of citizenship. Men are social beings. To cry out against it is to cry out against something divinely appointed. Men are by nature gregarious.”

The secret societies were the first great schools for the arts and sciences, and in them were taught the principles of architecture. This was especially true among the Chaldeans, the Ethiopians, and the Egyptians. The youth entrusted to their care were taught the mysteries of religion of that day, and whether true or false, they were made the best citizens of their times; but they were required to give their greatest time to architectural designs, and from out the minds of these men came those magnificent temples and palaces, whose ruins alone are sufficient to put to shame the feeble efforts of the artisans of modern days.

It was from these men, who had gained their great knowledge in the secret sessions of their brotherhoods, came the kings, the statesmen, the warriors of ancient Egypt; it was from their skill and by their genius that the land of the Pharaohs yet speaks to-day. It was this class of men that drew away from their homes in search of "more light" the renowned and illustrious men of ancient Greece—her law-givers, her philosophers, her statesmen, her poets, her musicians and historians. Thither went Solon, Pythagoras, Orpheus, Plato, Herodotus, Lycurgus, and others, that they might take upon themselves the vows and be initiated into the mysteries.

These mysteries were passed from father to son, and to those novitiates who were brought in and down from the Egyptian era to the Greeks and the Romans. To the members of these fraternities was given the exclusive building of the temples, and they by law were made a privileged class, free from the burdens of taxation. They had their appointed places of meeting, and at these places they received the candidates for admission into their ranks, and were bound to one another by oath to afford to each other all needed assistance and support. They had their signs of recognition, and their symbols which were to illustrate the principles and doctrines taught. These organizations, fraternities, spread from Rome into the surrounding nations, everywhere carrying with them the arts and sciences, and in that way strengthening each separate people, whether in Italy, France, Belgium, Switzerland, or Britain. They were the aggressive agents of a higher and better civilization. They went with Roman legions in their campaigns. They mapped out the lines of road and superintended their construction; their designs were put into execution in the bridges that spanned the rivers, and they directed and superintended their construction. Wherever they went they carried the higher arts and civilization of the Roman Empire, carrying into nations, with the sword

as their protector, the arts, the sciences, and civil law. In the British Isles they found a lodgment early in the Christian era, and here they founded towns and cities.

It was afterward that the early Christian missionaries found their way into these countries through the lodges of these fraternities, and under their care and protection that the gospel was first preached in Britain, and was preserved in that country when in all others it seemed to have gone out in darkness.

It was through these fraternities that the cities were rebuilt after the invasion of the Danes in the ninth century. But why add further words? The history of the world has been written by these fraternities. Their cultivation of the arts and sciences, the fostering care given by them to letters and literature, the protection vouchsafed by them to the early Christians, has transformed the world from a wild waste to one of beauty, comfort, and joy.

So then, as the friend and defender, the founder and propagator of the arts and the sciences, the supporter of the Christian believer, and the preserver of Christianity, the fraternities, secret societies, ARE *good*.

Let us apply another test, and try secret societies from that stand-point. "Time proves all things." By this test we, who are friends and members of secret societies, are willing that they shall be tried. By this trial He who "spake as never man spake" taught the multitudes that gathered on the plains and mountain sides, by the rivers and on the shores of the lakes of Judea, listening to his words of wisdom as He advised them, to prove all things whether they were true or false, human or divine, the trial by long life, permanency. And so we now challenge those who find fault, who criticise, who denounce secret societies as immoral and unholy in their tendencies, and we say to them if they be not of God, for good, why is it that through all the years of persecution and of trial by fire and sword, by scourgings and torturings, by burn-

ings and death, they have not been everlastingly destroyed and blotted out of existence? Why is it that from the days of Zoroaster, 2000 B. C., these secret societies have lived and flourished? True, their votaries were driven from their homes, and were forced to flee to the mountains and dens and caves of the earth, but they came forth after each period of persecution only to take a firmer hold on the hearts of men.

I think we may find that one great cause for the early establishment of secret societies among men was and is the inherent belief in a higher power than man, the spiritual striving for a higher and purer life. So we find the ancient secret societies were formed for moral and religious training; such were what is known as the "Ancient Mysteries," whose object was, by their initiations to cultivate a purer worship than the popular one. Each of those organizations or bodies, whether gathered about Pythagoras or Plato, found a God to worship; not one of their own class, nor fashioned by human hands, but one who to them was King of Kings and Lord of Lords. A faith in a God whom they believed to be endowed with omniscience, omnipotence and omnipresence, was the central point in all their universe of thought and desire. Such were the schools—societies of the old philosophers. Antedating the Jewish religion, the Supreme Being that was made the central figure in the teaching of Zoroaster was identical with the Jewish idea or conception of Jehovah. He is called the "Creator of the earthly and spiritual life, the Lord of the whole universe, at whose hands are all the creatures." They taught that "He is wisdom and intellect; the light itself and the source of light; the rewarder of the virtuous, and the punisher of the wicked." These societies, long before Judaism had its birth, taught the idea of a future life and the immortality of the soul. Here too was first taught the doctrine of the resurrection of the body, and an eternal existence in a heaven or a hell. The

heaven was called the "house of hymns, because the angels sang hymns there." In these beliefs have all the secret societies of what we have termed the first class been formed from their earliest advent until the present time.

In these beliefs, which to-day are the beliefs of the entire Christian world, is found our first answer to the question why secret societies have lived and do live, spite of the persecutions that have come upon them. It is the God in man that makes and gives them life. As it has been in the past, as to their life and growth, so it will be in the future, only that they will come into greater and broader fields, and the light that lights their pathway will grow more and more until it comes to the perfect day of spiritual light and knowledge.

Not only have these societies made the belief in a Divine Creator—God—one of the chief stones in the building, but from the earliest time in their existence have they believed in the brotherhood of man—one common family, with rights and powers inherent in each, and which should be respected by each and all. This was and is a doctrine that has been difficult to establish in its broadest and fullest sense among men. While all to-day admit it to be the proper basis on which all society should rest, yet the history of every-day life in this the closing of the nineteenth century, as in the early ages, points to man's inhumanity toward his fellows, and wrong and oppression sit in high places. Some there always have been who have respected the rights of others; some who, long before the Christian era, tried to practice themselves and inculcate in others the practice of the great commandment: "Whatsoever ye would that men should do unto you, do ye even so to them."

The founders of these societies taught the disciples that gathered about their feet to respect the rights, the property, the lives of their fellow men as those of brothers.

In furtherance of these ends and objects they taught a life of morality, honor, and purity. Through these societies the teaching of a better temporal life grew and developed, until the ushering in of the Christian era, and mankind heard the dual command which to-day is sounding on land and sea, in the palaces of the rich and the homes of the lowly; the command that stands out in characters of light in every fraternal secret society that has existence: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "Thou shalt love thy neighbor as thyself."

These principles of brotherhood, as taught by our fraternal organizations, are most beautifully set forth by a celebrated writer—Cole, and he sums them up as follows:

"First. When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance, to save him from sinking, as may not be detrimental to myself or connections, if I find him worthy thereof.

"Second. Indolence shall not cause my footsteps to halt, nor wrath turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to serve, help and execute benevolence to a fellow creature in distress.

"Third. When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

"Fourth. A brother's secrets delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

"Fifth. A brother's character I will support in his

absence as I would in his presence; I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it."

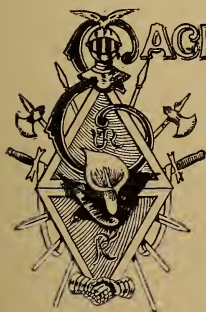
So we of the brotherhood, whether as Masons, as Odd Fellows, as Knights of Pythias, and all other kindred bodies, meet and worship at one common altar and adore the Creator of the Universe. In the light of His spirit of love we greet mankind as brothers, and pledge ourselves to one another's up-building. About the altars of the mystic brotherhood, in all ages and in all climes, we have found and seen a spirit of love that brings a feeling of kinship which drives out selfish pride and hate, and helps us to bear one another's burdens.

Within our temple science has found a home, and from thence was knowledge sent that strengthened man for his labors here on earth, and lighted his pathway to the eternal beyond. From these sanctuaries, whether constructed as they often were in mountain fastnesses, or in the groves, God's first temples, or on the open plain, with only the star-lit heavens overhead, have gone those teachings of a higher morality which have made men cleaner and purer in body and mind. To mankind these orders, societies, have been a light when all else was moral darkness; have brought hope when despair had well-nigh possessed the soul; have made men stronger for the struggles through which they have had to pass.

Now, in view of the great good they have done in the past, of the good they are now doing throughout the civilized world, and of the much greater good that they may accomplish in this and the coming eras of increasing knowledge, we say to all fraternal and benevolent societies of the present, and, if it were possible, to all of the future—all hail!

CHAPTER II.

Sicily and the Grecian Period—Syracuse—The Home of Culture and Wealth—Political Condition of Syracuse—The Reign of Gelon—Syracuse as a Democracy—Dionysius, the Tyrant—How he came into Power—His Wars with the Carthaginians—Tyranny and Tyrants—Review of the Life of Dionysius.



CACH SOCIETY, or order, has its great ideals, or prototypes, in human life, in whose deeds they have found traits worthy of emulation. Before coming to the consideration of the life and character of the great prototypes of the Order of Knights of Pythias we should look into the history of the country that was their home, see the men who surrounded them, know something of the

customs, the laws, the society by which they were environed. Men do not make themselves; their characters are their own by nature; but these may be moulded and shaped for good or for evil—may be led into honorable lives or to dishonor, according to the surroundings. Here and there are men who have risen above the social influences that were brought to bear upon them, but these are the exceptions in man's history; and, as we shall see further on, Damon and Pythias were exceptions to the rule in their day. Not only do men aid in forming or shaping the characters of their fellow men, but this is also done by the natural surroundings of men. The sky, the rugged mountain peaks, the ocean in all its mighty power beating on the shore, the valley and plain, the river and lake, are all so many educators or fashioners

of the lives and characters of men. This has been true of all nations in all ages past ; it will be true to a greater or less degree in all time to come. So then let us view first the home of Damon and Pythias, and then the men and people with whom they were brought in contact in their every-day lives.

Sicily is the largest and most beautiful island in the Mediterranean Sea ; an island of mountain and plain, full of all that is picturesque in nature, with charms peculiar to itself, so rich, so beautiful, so grand that they outshine the land whose beauties have been so much praised by poet, and so fully sketched by artist, the far-famed Italy.

So bountifully was it provided by nature with herbage and flowers that the ancients claimed that the oxen of the Sun pastured in its rich fields. It was the home of the olive and grape. It was first occupied by the early shepherds, who took possession of it, and finally erected for themselves permanent homes and built cities. Other peoples and nations, attracted by the climate and soil, gradually found a home on its shores. The Cretans, the Trojans, the Phœnicians, all obtained a footing on the island, until it grew to be inhabited by strong and powerful tribes or separate nations.

The Grecian period was the most renowned of all the annals of Sicily. The Greeks, with their learning and culture in letters and science, in art and architecture, finding themselves hemmed in, and their powers abridged within their own boundaries, sought for themselves different fields and greater scope for their genius, and from their wanderings found homes on different parts of the island and along the peninsula, and wherever they stopped they laid the foundations for cities and as many and different and separate states. Some Athenians, the earliest of the Grecian colonies, built Naxos 735 B. C.

The Corinthians and Dorians in their travels came to and landed on the island of Ortygia, there finding

the Seculi, drove them out, took possession and laid out and commenced the building of the future home of Damon and Pythias, the city of Syracuse, B. C. 734. And so one after the other the native tribes were driven out and away from the shores and into the mountain fastnesses.

Grecian art, science, and culture, every thing that had made Greece famous up to that period, and has ever kept her name high on the roll of fame, were transplanted to the different cities of Sicily. Magnificent temples were built, costly and elegant palaces were erected, and their ruins to-day attract the attention and admiration of the civilized world. These cities, and notably amongst them Syracuse, became the homes of the learned men of all countries. The painter found employment for his genius, the philosopher gathered about him the youth to learn wisdom; poetry was encouraged, and literary contests brought together men of giant intellects; the soldier was taught all the art of war, and the statesmen and jurist were received with marked respect and honor. A noble strife was engendered between the different cities, and Syracuse in all these battles of intellect and genius stood in the front rank. The great Grecian games were also carried into Sicily, and to witness them came fair women and brave men from all shores and nations. Great wealth and treasure had, through commerce and the home industries, accumulated in Syracuse; the supply of gold and silver and precious stones had flowed into the hands of her citizens until this great wealth was now tempting the cupidity of the other nations.

Each of these cities was at first independent in its organization, and possessed a democratic form of government. With the increase and growth in the material wealth and strength of the land came finally discord and dissensions. Ambitious and unprincipled men sowed discord among the people, until internal strife broke out; and, through intrigue and deceit, men who sought their own advancement rather than the good of the people,

succeeded in overthrowing the government "of the people, by the people, and for the people," and in its stead established a monarchy and despotism. These in turn were borne by the people until forbearance ceased to be a virtue, and some leader of the people was found who, by his force of character, could and did control and lead the people until the despot was overthrown, and a democratic form of government would be again established. So on through the years and centuries Sicily was one of the world's great battle fields; here was waged the struggle for right against wrong, the oppressed against the oppressor, until the principle of honor and loyalty *seemed* to be lost; and it *was*, as to the great mass of the people. Wars of the greatest magnitude had swept over the land of Sicily. The most powerful army that the Athenians could muster had been sent against Syracuse; the Carthaginians invaded the city by land and by sea with immense fleets and armies, yet all these invaders were driven out and the city and kingdom maintained. Not only in defensive but in aggressive warfare were the Sicilian armies triumphant. Such was ancient Sicily prior to and including the period at which Damon and Pythias are brought to notice.

Let us now take a more careful glance at Syracuse and the tyrant Dionysius, that we may the more fully understand the great underlying principles on which our Order is based. Syracuse, anciently the most famous and powerful city of Sicily, situated on the south-eastern coast of the island, eighty miles southwest of Messina, was founded by a body of Corinthian settlers under Archias, one of the Bacchiadæ, in the year 734 B. C. The original colonists at first occupied nothing more than the little isle of Ortygia, about one mile long and a half mile broad, which lies near the shore. This colony grew rapidly in population and strength, and was enabled to establish subcolonies of its own.

Nothing is definitely known of the early political state of Syracuse; but before 486 B. C. the political power had passed into the hands of a few leading families, or, as they might more properly be termed, clans, who constituted an oligarchy, while the greater part of the citizens formed a malcontent democracy. The oligarchic citizens or families, probably the descendants of the original founders of the city, were expelled, and the sovereign power was transferred to the citizens at large, forming a democratic form of government. Before a year had passed, however, Gelon, despot of Gela, 480 B. C., had restored the exiles, and at the same time had made himself master of Syracuse. He was a great ruler, and under him the city increased in strength and great wealth. It was under the rule of Gelon that the city attained its greatest prosperity and renown. Although besieged by the immense army of the Carthaginians, the Syracusan army, under the command of Gelon, routed the invaders, and Gelon permitted the defeated and captured Carthaginians to return to their homes, fixing only two conditions in the terms of peace: that they should send him two vessels as a token of their gratitude, and the other that they should abolish the custom of sacrificing human beings to Neptune. "This treaty of peace," says a celebrated writer, "was the noblest of any recorded in history. Gelon, after having defeated an army of three hundred thousand Carthaginians, imposes a condition useful to themselves and in behalf of humanity at large." The Syracusans showed their gratitude by raising Gelon to the supreme and sovereign power. He appeared before the council unarmed, his person invested in a cloak, in order, as he said, that any one might slay him who could truthfully show that he had ever been false to a trust, or had done any injury to his country.

Raised to the position of king by the voice of the people, he ruled in justice, and by his genius advanced all the material interests of the city. At his death he was

deified by the people whom he had served so faithfully and well.

Although torn at times by factions and internal strife, Syracuse continued to increase in power and wealth to such an extent that a peaceful contest arose between her and the neighboring cities as to which should carry the arts and sciences to the highest state of perfection. The Syracusans outstripped all their rivals, and attained such strength that they were considering the subjugation of all Sicily. They were at this period attacked by an immense army of Athenians, but these were also vanquished, and again came another invasion by the Carthaginians. This brings us now to the period in her history of interest to the members of our Order. Her government had changed from time to time from a monarchy to a democratic form of government, and then again to a monarchy, and so from one to the other as it suited the will or caprice of the people or the intrigues of ambitious men. At the time Dionysius is brought to our notice Syracuse was a democracy. To understand the position in which our prototypes were situated as citizens of Syracuse, we should understand what a democratic government meant in that day. Under it all men enjoyed political rights, and were given the right of suffrage. With their universal suffrage every citizen had a part in the affairs of state; he helped to elect magistrates, became a law-maker, performed duty as jurist and juror; he had a voice in declaring war, or making terms of peace. Although there were great numbers and classes of officials, there was always a distinction kept between the civil power and the military, so that there should be no danger, as was supposed, of having the civil government overthrown by the military.

Of the civil powers there were, first, the magistrates, elected by the votes of the people for a term of one year. To be elected a magistrate secured for that official the utmost respect of the people, for the reason that having

by their votes elected him he was considered a part of themselves, and to despise him was to despise themselves. Suffrage was one of the most sacred sources of authority.

Higher than the magistrates, whose duty it was to administer and enforce the laws, was the senate. This was a deliberative body, a council of state; it made no laws, repealed no laws, exercised no sovereignty. This body was composed of a certain number from each tribe or class, who performed their sacred duties in rotation, and deliberated all the year round upon the religious and political interests of the city.

Above the senate was the assembly of the people. Here was the real, controlling power, the sovereignty. The conventions of the assembly were always held in some sacred enclosure. The people were seated on stone benches. An altar stood near the speaker's stand, and the stand itself was considered as sacred as an altar. Religious rites were performed and prayers were offered. This was one of the prayers always to be offered: "We invoke the gods that they may protect the city. May the advice of the wisest prevail. Cursed be he who shall give us bad counsel; who shall attempt to change the decrees and the law, or who shall reveal our secrets to the enemy."

Then a herald, under instruction of the president, announced the subject for which the assembly had been convened. Before this meeting had been convened, the subject had been discussed and considered by the senate. It was the duty of the senate to formulate the laws or decrees, and submit them to the assembly, and no other question or law could be taken up or discussed save that for which the assembly was called, and the act or statute presented could be adopted or rejected. By the proclamation of the herald an opportunity was given for those who wished, to speak. They prized their orators, and always gave them attention, yet all good citizens were privileged to speak. It is said that there was a law

that punished every orator who was convicted of having given bad advice to the people, and any speaker who had three times advised resolutions contrary to existing laws was forbidden to speak. These people realized fully that a strict observance of the law was their only safety. It was required that all propositions for changing the laws must first be presented to the senate, where, after due consideration, they were rejected or approved. If rejected, that was the end of it; but if the proposed measure was approved by a vote of their body, then the senate convened the assembly, where it was discussed, and submitted for action to a commission selected by the assembly; if this commission rejected it, their decision was final; if, however, they approved it, then the assembly was reconvened, the measure voted on, and could there be rejected or, by their votes, become a law. Every man was made personally responsible for his vote, and no one was permitted to evade the consequences of his acts.

We have dwelt thus long on the democracy of the days of Damon and Pythias that it might be the more fully understood how heinous the offense that was committed by Dionysius and his co-conspirators appeared in the eyes of Damon, the senator, and it was his loyalty to his city and nation that brought upon him the condemnation of the tyrant, and brought to his side the courageous and steadfast friend, the soldier and valiant Knight, Pythias.

Just at the time when this democratic form of government was the strongest, the island of Sicily was again overrun with the Carthaginians, and Dionysius appeared on the stage of action, and here we take up a sketch of his life.

Dionysius the Elder, tyrant of Syracuse, was born 430 or 431 B. C. He was originally a clerk in a public office, but manifested at an early age a passion for political and military distinction.

When the Argentines, after the conquest of their city by the Carthaginians, accused the Syracusan generals, who had failed to relieve them, of treachery, Dionysius supported their accusations before the people of Syracuse, and induced the latter to appoint new commanders for the army, and so contrived that he himself was selected as one of the number. In a short time he supplanted his colleagues also, and, when only twenty-five years of age, made himself, by the help of his mercenaries, absolute ruler of the city. To strengthen his tyranny he married the daughter of Hermocrates, the late head of the aristocratic party in Syracuse, and thus attached the followers of that leader to himself.

After he had fiercely suppressed several insurrections against himself and his tyrannous government, and had conquered some of the Greek towns of Sicily, he made great preparations for a war against the Carthaginians. This war began in the year 397 B. C.

At first fortune favored Dionysius, but after a short period he suffered a series of reverses so calamitous that the greater portion of his allies abandoned him, and he was shut up in the city of Syracuse, apparently without any hope of release or escape.

During this siege the better class of the people of Syracuse, who had been robbed of their property, and had suffered in divers ways by and through the tyrant Dionysius, and now once more having arms in their hands for the common defense of their city, and believing that the time had come to throw off the yoke of the tyrant, began openly to proclaim their discontent. In order to quiet this threatened outbreak, and not daring to attempt to suppress it by arms, Dionysius convened a public assembly. At or near the close of the assembly, the historian tells us that one Theodorus, a Horseman, or Knight, a person of wealth and station, of high character and well-known reputation for courage, rose and addressed the assembly.

His arraignment of Dionysius furnishes in a short space the most complete review of the life and character of that ruler, and we give here the conclusion of the address. Having reviewed at length the career of the tyrant, he appeals to the Syracusans:

“Dionysius [he said] is a worse enemy than the Carthaginians, who, if victorious, would be satisfied with a regular tribute, leaving us to enjoy our properties and our paternal polity. Dionysius has robbed us of both. He has pillaged our temples of their sacred deposits. He has slain or banished our wealthy citizens, and then seized their properties by wholesale, to be transferred to his satellites. He has given the wives of these exiles in marriage to his barbarian soldiers. He has liberated our slaves, and taken them into his pay in order to keep their masters in slavery; has garrisoned our city against us by means of these slaves, together with a host of other mercenaries. He has put to death every citizen who ventured to raise his voice in defense of the laws and constitution. He has abused our confidence—once, unfortunately, carried so far as to nominate him general—by employing his powers to subvert our freedom, and rule us according to his selfish rapacity, in place of justice. He has further stripped us of our arms; these, recent necessity compelled him to restore, and these, if we are men, we shall now employ for the recovery of our freedom.”

He then reviews the war in which they were engaged, and charges Dionysius with disgraceful incompetence, and concludes:

“Let us look for another leader, in place of a sacrilegious temple-robber whom the gods have now abandoned. If Dionysius will consent to relinquish his dominion, let him retire from the city with his property unmolested; if he will not, we are here assembled, we are possessed of our arms, and we have both Italian and Peloponnesian allies by our side. The assembly will decide whether it

will choose leaders from our own citizens, or from our metropolis, Corinth, or from the Spartans, the presidents of all Greece."

As bitter and as fierce as had been the denunciation, and although the native Syracusans were ready, if aided, to answer the call of the orator, yet they were doomed to disappointment, for the allies on which they had reckoned took sides with Dionysius, and he held his position. Just at this juncture, too, the fortunes of war turned to his advantage.

When he had well-nigh despaired of saving the city from capture by the Carthaginian army and navy, that was then almost surrounding it by land and sea, and it seemed as though there was to be no possible escape for himself, either from the enemy on the outside, or the wrath of the Syracusans within, a terrible pestilence broke out in the Carthaginian army and fleet. This epidemic the tyrant was quick to perceive could be turned to his advantage every way. The people of that day were superstitious. Their gods were many and their temples were sacred, and iconoclasm in their minds was sure to meet the vengeance of the outraged gods. Imilkon, the Carthaginian general, had pillaged the temples of two of their gods, and so Dionysius appealed to the piety of the citizens of Syracuse, and interpreted the pestilence now ravaging the ranks of their enemies as the avenging wrath of the gods, because of the desecration of the temples, and thus incited them once more to rally around his standards by claiming that the gods, by thus avenging the affront to them, would further avenge it by helping him to utterly destroy their enemy and the enemy of their gods.

Dionysius was also quick to see that the pestilence was to be to him a greater ally than all of the allies who had abandoned him could possibly have been had they remained with him, and the pestilence had not broken out in the camps and ships of the besieging hosts. He saw in

this calamity to his enemies an opportunity for the success of his arms, and he immediately attacked the foe by land and by sea in such sudden and fierce manner that he not only raised the siege, but almost utterly destroyed the Carthaginian army.

But even in this victory he displayed his utter baseness and bloodthirsty spirit, for he so planned that the citizens of Syracuse, who had desired his removal, should be destroyed, although they were in the line and engaged with the army in action, and he so arranged that in the midst of the battle on a certain portion of the line his mercenaries should suddenly abandon the field, and thus their comrades, being deserted, would be cut to pieces by the Carthaginians. This plan was fully carried out, and the men who had helped to save Syracuse, and the life of the tyrant himself, were ruthlessly slain.

So great a success over the enemies of Syracuse once more fully established Dionysius in his place as ruler, and put down all the opposition that had been manifested against him during the siege.

Twice after this the Carthaginians renewed their hostilities against Syracuse, but both times they were sorely defeated, and Dionysius was enabled to conclude a most advantageous peace both for himself and his people.

Dionysius now turned his arms against Lower Italy, and although stoutly resisted on all sides, his armies, under his leadership, met with ultimate success in whatever direction they turned their faces. He stood as the greatest military chieftain of his age, having under his command larger and more thoroughly equipped armies than had ever before been brought together, the number of his soldiers running up into the hundreds of thousands, while his fleets swept the Tyrrhenian and Adriatic seas.

Toward the close of his life, however, he met with some reverses in his military career, but none that seriously weakened or impaired his power. His was a peculiar talent,

strong in intellect, and possessed of wonderful power and ability to quickly perceive those peculiarly fortunate opportunities that rarely come to a man twice in his life-time, he grasped and held everything that would in the least indicate the smile of fortune, and wrested from it wealth and power and fame. That he was cruel in the highest degree cannot be denied; that his was an ambition for the most part unholy and selfish in the extreme is undoubtedly true; yet that there were many circumstances to make him the man he became is equally true; and that he had some good in him is abundantly proven. Now let us briefly consider what his surroundings were, what he accomplished for Syracuse, and also notice his achievements in time of peace.

We, as members of the Order of Knights of Pythias, hear much said of the *tyrant* Dionysius, and, from what is oft repeated, despise him in our love for our prototypes, Damon and Pythias. Yet from what may be learned of him he was a most extraordinary man, and we may look to his surroundings somewhat, and then perhaps judge him less harshly because of his kindness to the two friends whom he had so thoroughly tested, doubting that there was any true and firm friendship in the face of death, and for whom after the test he had so much admiration.

To judge of tyranny or tyrants in the time of ancient Syracuse, let us first ascertain, if possible, what was understood by the name tyrant, or term tyranny, by the Syracusans. In every city then, as now, two great forces existed, always to a greater or less degree enemies to each other, and both striving for the mastery—the *rich* and the *poor*.

At that time there was no opportunity for the poor to better their condition except by despoiling the rich. The rich were put upon the defensive at all times in order to protect and preserve their property. The democracy were the rich and powerful. They were the men who bore arms, or had the right to bear arms as soldiers. Whenever

there was a civil war it was of that cruel and relentless kind that comes from cupidity on the part of the poor on one side, and from the hatred of the poor by the rich on the other.

Aristotle says the rich took this oath among themselves: "I swear always to remain the enemy of the people, and to do them all the injury in my power."

The rich were the cultivated and enlightened classes. They understood and appreciated the value of a democratic form of government, such as has been before described; they felt the necessity of preserving such a form of government, and thus holding their property free from a *tyranny* which meant the right of the tyrant to despoil them, in order to distribute to the poor, and thereby enable him to gain and hold them for his defense.

The poor, in their struggles for life, seeing the outward pleasure and display of the rich, thoughtless of their few political rights, and desiring rather their own aggrandizement, were ever ready to join together under some one who had shown his power and ability as a leader, and overthrow the democracy, establish a monarchy, and place the power in the hands of a tyrant, who would be willing to divide the wealth of the land in order to hold his place.

Says one of our historians, in writing of that time, "*Liberty* signified the government where the rich had the rule, and defended their fortunes; tyranny indicated exactly the contrary." So the tyrant was he who was the choice of the people, the populace.

Says Aristotle, "The mission of the tyrant is to protect the people against the rich; he has always commenced by being the demagogue, and it is the essence of tyranny to oppose the aristocracy. The means of arriving at a tyranny is to gain the confidence of the multitude, and one does this by declaring himself the enemy of the rich. This was the course of Piesistratus at Athens, of Theagenes at Megara, and of Dionysius at Syracuse."

The historian Grote most graphically describes Dionysius in his harangue before the assembly after the fall of Agrigentum, as he denounced the Syracusan generals. He set himself in defiance of the magistrates, and by them was fined for disorder, but this was paid by his supporters. He denounced not only the generals, but also the conspicuous and wealthy citizens generally, "as oligarchs who held tyrannical sway." "Syracuse [he contended] could not be saved, unless men of a totally different character were invested with authority; men not chosen from wealth and station, but of humble birth, belonging to the people by position." Demagogism was as great in that day as at the present time.

Raised to power by this worst element of society, in a time when there was but little of moral teaching, and the passions of men were easily inflamed, the tyrant was in the power of the mob. The force that made him tyrant did it to gratify their desire for the property of others, and he knew that from time to time, as their greed demanded it, he must despoil the rich to minister to the demands of the baser portion of his subjects, or his power would depart from him forever. The life of men weighed for naught as against the desire to maintain power. The power of the tyrant was circumscribed by no law that he was bound to respect. The subject had no rights which might conflict with the tyrant's desire or ambition. He knew, also, that in the midst of his power he was not safe from the hand of the avenger, nor free from the knife of the assassin. The friend of to-day was one who to-morrow would shout "The king is dead, long live the king," as a new tyrant would take his place. Flattery was one of the corner-stones on which the tyrant of Syracuse must build his throne, and that was flattery of the worst elements of the city. Such was the state of society, or government, in that day, that when the tyrant came in, all safety for individual men went out; ownership in property

existed only till the tyrant saw fit to take it; there was no way whereby the citizen could protect himself from his caprice or cruelty; he held the life, the property, every thing there was of the citizen, in his grasp.

Such, briefly stated, was the tyrant; and such the tyranny of Dionysius, in the days of Damon and Pythias. Aside from the question of his life as a tyrant, what can be said? No man of his time had a greater diversity of power. He was a statesman of no mean ability. He was the greatest warrior and soldier of his age. While he was cruel in his treatment of his subjects at times, as all tyrants were, yet he had much in his nature that was princely and generous. While he was ambitious to be considered the greatest ruler of all in that day, he was not content with his reputation as a statesman or a soldier. He turned his attention to literary pursuits. While he pandered to the mob on one hand, on the other he gathered about himself the learned, the students, the poets, and the philosophers of his period from all the Grecian cities. Plato was said to have been his guest, brought to his court by special invitation. He studied, he wrote, until finally he entered the lists as a contestant for literary and poetic honors. He strove for the honors, and for the prize in the Olympic games, and in the year 388 B. C. he sent his literary productions to Athens, the most renowned city of the enlightened world, and with them an influential embassy to press his claims. Although he failed in this first effort, he did not retire from the literary arena; but, in the intervals between the numerous wars, prosecuted his studies, and by all the aids he could bring to his assistance kept alive the desire to win the highest honors in the world of letters, and, on several occasions, in spite of the bitter prejudice that existed against him, carried off the second and third prizes for tragedy.

The wars with his old Carthaginian enemies were kept up

with varying success until about the year 383 or 382 B. C., when the fortunes of Dionysius left him, and he was most signally defeated by the Carthaginians, and in one day he was reduced from the position of one who dictates terms of peace to that of one who is willing to accept any terms, so that life is spared. He then for a number of years remained in quiet. During this period of quietude we only know of him as a student gathering about him men of letters, and still further engaged in building walls of protection and defense about the city of Syracuse, and in beautifying the city. About the year 370 B. C. he had sufficiently recovered from the disaster of his defeat, and again found a pretext for war upon the Carthaginian provinces in Sicily, and sought to expel them, the Carthaginians, entirely from Sicily. After he had made a demand upon them for a complete evacuation of Sicilian territory, which they refused, or rather received and treated the demand with silent contempt, he gave battle and succeeded in part in recovering the territory that had been held by the Carthaginians. It was while engaged in this campaign, which proved to be his last, that he received the intelligence that he had been successful in the contest he had been so long waging in the field of letters. He had been awarded first honors for one of his tragedies at the Lenaeon festival of Athens. Long had he been the first military hero until forced into a temporary retirement, which had evidently been to him "a blessing in disguise," for now, when his military star was again in the ascendant, his fondest hopes were fully realized, and he was now to wear the laurel for a victory that was won without being stained by the blood of his fellow man. But while he had been able to wear the soldier's wreath of victory with dignity, and without dissipation or undue manifestations of joy, the news of his peaceful victory at Athens led him into great excess of feasting and drinking. Sacrifices and

thank-offerings were offered to the gods, and great was the revelry, and, it might be said, debauch.

From this dissipation he never recovered, as a fever set in, and in a short time he died, before he had accomplished his purpose of expelling the Carthaginians. It was believed by many that his death was brought about by his physicians, through the instigation of his son, thus furnishing another illustration of the instability and uncertainty of the power of a tyrant. For thirty-eight years he had held Sicily in his grasp, proof against all the combinations that had been formed by his countrymen for his overthrow and the release of the land from his bloody hand and the more cruel outrages of the mercenary hordes by which he was enabled to hold his people. For thirty-eight years after Damon and Pythias had refused his friendship, he had lived with only such friends, so called, as could be purchased by the wealth that had been filched from honest citizens to be bestowed upon those who were his willing tools in crime. He was a most vigorous ruler in every respect; he built up the material wealth of the cities of Sicily over which he ruled by despoiling others. He was ambitious, and was estopped by no conscientious convictions of right or wrong in the pursuit of any object that might serve his purposes, or secure the ends he sought. While he beautified and adorned Syracuse, he did it over the ruined homes, and by the banishment, plundering, and slaying of her best citizens to gratify his own ambition. Soldier he was, but hero he was not, for the soldier hero is one who is courageous and daring as was Dionysius, but in victory he is magnanimous and kind to the vanquished. Dionysius was cruel and bloodthirsty, therefore he should be classed as the enemy of good government and humanity. He was strong in mind and of brilliant intellect, as his literary victories show; but, like Lady Macbeth, he could never rid his mind and vision of the blood spot, and in the last years of his life he was continually tormented with the

belief that he was shadowed by those who were seeking his life to avenge the death of the many whom he had slain. To-day his literary and peaceful victories are overshadowed by the record he made as an enemy of mankind; his skill and renown as chieftain is tarnished by the pages of bloody history he made, which showed that he was devoid of the high and noble qualities of a true soldier. The great mass of history he made is a blot on the world's pages.

It will now be pleasant to turn away from the brief review of this man's life, which was a life devoid of the sunshine of friendship, and take up the lives of the two men who stand to-day as exemplars of all that is brave, and loyal, and true; true to their country, true to one another, and true to the noble and unselfish part of humanity. How great a difference there was between the life of Dionysius, the tyrant, and those of the noble senator of Syracuse, Damon, and the true soldier, the tried and faithful friend, Pythias, is best shown in the drama which was made the foundation for the ritual and tenets of our Order, for it was from this that the inspiration was drawn which produced the ritual. However, before producing the drama let us understand and know something of these two characters. This we will do in the next chapter—the historic Damon and Pythias.



CHAPTER III.

THE HISTORIC DAMON AND PYTHIAS.



THE story of Damon and Pythias a fabrication, as some have claimed, or were they actual characters in the world's great drama? The characters borne by them, or rather given to them, in the popular drama which bears their names, have been looked upon by many as the fruit of the vivid imagination of the author, and we find more than one Dionysius who is not willing to admit that such friendship, such fidelity and loyalty could be shown by one human being to another. That the two men, Damon and Pythias, did live, that they were the steadfast friends that they are represented to have been, cannot be doubted in the light of history.

An earnest Pythian of modern days, one who has achieved the highest honors that can be conferred upon him in his own Grand Jurisdiction, has gone most thoroughly into the study of ancient literature and history to settle the disputed question, desiring to give to the Order the very best authenticated history of the prototypes of Pythian Knighthood. This honorable and scholarly Knight has furnished the result of his investigations for publication in this work, and we are glad to give these researches to the world through the medium of this book, not alone for its historical worth, but to show to men of literary and scholastic attainments the class of men, intellectual men, that are now taking an interest in the Order of Knights of Pythias, and we therefore produce these translations from the old authors and historians, as a part of our Pythian literature.

The author of these translations is the Hon. Charles Cowley, LL. D., of Lowell, Massachusetts. Brother Cowley has risen to high rank in his profession, that of attorney and jurist, in his state. He stands among the best writers in a state that is renowned for the eminence of its authors; for scholarly attainments, and for thorough knowledge of the classics, he is esteemed as the peer of the brightest.

The *Vox Populi*, whose editor has often spoken with fine felicity on Pythian occasions, says: "The Knights of Pythias, and all persons of scholarly tastes, owe a debt of gratitude to Charles Cowley, LL. D., of Lowell, for his exhaustive researches among the literary remains of Grecian and Roman civilization, which have enabled him to present to them all the Greek and Latin versions of the beautiful story of Damon and Pythias which have survived the ravages of time."

The well-known author, Rev. Elias Nason, D. D., says: "As Edward Everett traced to its origin the rabbinical story of Abraham and the strangers, so has Judge Cowley quite as well explored to its remotest sources the classical story of these pattern friends."

In Pythian matters he has taken a very deep interest, and is now one of the Past Grand Chancellors of Massachusetts, honored, respected, and loved by all who know him.

And now we give what he has to say of the ancient versions of the story of Damon and Pythias:

Knights of Pythias, and all persons of scholarly tastes, are presumably interested to know the results which the researches of many years have yielded, touching the story of Damon and Pythias. Five versions of this beautiful story are extant, which were written within a thousand years after the episode which they commemorate; three of these are found among the remains of ancient Greek literature, and two among the remains of the ancient Latin literature. Some of them have been repeatedly published in English translations; others of them have never appeared in our language before.

There were, unquestionably, earlier writers whose works have perished, by whom this story was handed down. There was certainly one writer, and very probably another, who lived when this episode occurred, and whose works, though lost to us, were extant for ages, and are known to have been read by some of the later authors whose versions are herewith presented.

Aristoxenus, the earliest writer who is known to have recorded this story, lived at Corinth, in the fourth century before Christ, contemporaneously with Damon and Pythias, and obtained his information directly from Dionysius the Younger, who, after his second expulsion from Syracuse, lived at Corinth, supporting himself by teaching. Philistus, the historian of Syracuse, probably mentioned this episode in his history. He, like Aristoxenus, was a contemporary of Dionysius, and the pair of pattern friends; but his writings, like those of Aristoxenus, have been lost for a thousand years.

The oldest version now extant is that of Cicero, who lived about three hundred years after Damon and Pythias, during the first century before Christ. His version is as follows:

“Damon and Pythias, two of the followers of Pythagoras, were so closely attached to each other that when Dionysius, the tyrant, ordered one of them to be put to death on a certain day, and the party condemned begged for a respite of a few days, so that he might go home to attend to his own before he should die, the other voluntarily became his substitute, to die in his place if he did not appear. At the time appointed the condemned returned to meet his fate. Thereupon the tyrant was so much amazed at their extraordinary fidelity that he sought to be admitted as a third in their friendship.”—*Cicero, De Officiis, Book III., Chap. 10.*

On another occasion, referring to this episode by way of illustration, Cicero writes substantially as follows:

“How low was the estimate which Dionysius put upon those friendships which he feared would fail, he shows by what he says of those two disciples of Pythagoras, Damon and Pythias; for, when he had accepted one of them as a substitute for the other who was doomed to die, and when the other, to redeem his surety's life, had promptly returned at the hour appointed for his execution, Dionysius said to them, ‘Would that I could be en-

rolled as your third friend.' How unhappy was Dionysius' lot, to be thus deprived of the communion of friends, the social intercourse and familiar converse of daily life."—*Cicero, Tusculan Disputations, Book V., Chap. 22.*

The second oldest version now extant is that of Diodorus Siculus, who wrote his history a little after the time of Cicero and a little before the time of Christ, and who, like Cicero, probably read the works of Aristoxenus, and certainly read the works of Philistus. His version of this Damo-Pythian episode is as follows:

"Phintias, a certain Pythagorean, having conspired against the tyrant, and being about to suffer the penalty, besought from Dionysius previous opportunity to arrange his private affairs as he desired, and he said that he would give one of his friends as surety for himself. As the despot wondered whether there was such a friend, who would put himself in the bastile in his stead, Phintias called a certain one of his companions, Damon by name, a Pythagorean philosopher, who, nothing doubting, immediately became substitute for Phintias. Thereupon some commended the extravagant regard existing between these friends, while others, indeed, condemned the rashness and folly of the substitute.

"Now, at the appointed time, all the people assembled, eager to see whether he who had made this recognizance would keep his pledge. Indeed, the hour was already drawing to a close, and all had given up Damon in despair, when Phintias, having accomplished his purpose, came running at full speed, at the turn of the critical moment, just as Damon was being led away to execution. At this manifestation of most remarkable friendship, Dionysius revoked the sentence, pardoned all concerned, and called on the men, Damon and Phintias, to receive himself as a third into their friendship."—*Diodorus, Book X., Chap. 4.*

This history, which filled forty books and embodied the labor of thirty years, was written in Greek, and much of it has been lost.

The third oldest version now extant is that of Valerius Maximus, who lived contemporaneously with Diodorus, and wrote very soon after him. He wrote in Latin, as did Cicero; though, like Cicero, he was familiar with the Greek. His account is this:

"Damon and Pythias, having been initiated into the sacred

rites of the Pythagorean society, were united together by such strong friendship, that when Dionysius, the Syracusan, purposed to kill one of them, and he had obtained from him a respite, by which, before he should die, he might return home and arrange his affairs, the other did not hesitate to become surety for his return to the tyrant. He who was free from danger of death, in this way submitted his neck to the sword; he who was allowed to live in security risked his head for his friend. Thereupon all, and especially Dionysius, watched the result of this new and uncertain affair. When the appointed day approached, and he did not return, every one condemned the rash surety for his folly; but he declared that for himself he did not at all doubt the constancy of his friend. However, at this moment, even at the hour determined by Dionysius, he who had received the respite returned.

“The tyrant, admiring the disposition of both, remitted the punishment of the friend; and, moreover, he requested that they would receive him into their society of friendship as the third member of the brotherhood, as the greatest kindness and honor. Such friendship indeed begets contempt for death, is able to break the charm of life, to make the savage gentle, to repay punishment with kindness and to transform hatred into love. It merits almost as much reverence as the sacred rites of the immortal gods; for while these preserve public safety, that conserves private good; and as sacred temples are the places of religious rites, so the faithful hearts of such men are like temples filled by a special divine influence.”—*Valerius Maximus, Liber IV., Chap. 7, Ext. 1.*

The fourth oldest version now extant is that of Porphyry, who flourished during the latter part of the third century after Christ, and who avowedly follows the version of Aristoxenus, as quoted by Nicomachus, a Pythagorean, of Gerasa, who wrote during the reign of the Emperor Tiberius. Porphyry's version is in Greek, and no English translation of it has ever before been published. It is as follows:

“Pity and tears, and all such, these men, Damon and Phintias [or Pythias], excite; this certainly is admitted. Now this is the account, as well of the flattery and of the entreaty and of the prayer, as of all such as these. When, on a certain occasion, some having said that when the Pythagoreans were apprehended,

they did not stand to their pledge to one another, Dionysius, wishing to make trial of them, thus arranged: Phintias was seized and brought before the tyrant; then accused that he had conspired against him; indeed, he was convicted of this, and it was determined to put him to death. Then he [Phintias] spake, that since it had thus happened to him, at least the rest of the day should be given to him in order that he might arrange his own private affairs, and also those of Damon, who was a companion and copartner with himself, and he, being the elder, much of what concerned the management of their business was referred to him. When asked that a substitute be furnished, he offered Damon; and Dionysius, having consented to this, sent for Damon, who, having heard what had happened, became surety, and remained until Phintias should return. Then, indeed, Dionysius was astonished at these results. But they who from the beginning had prosecuted the trial jeered Damon as having been entrapped. Yet, when it was about the setting of the sun, Phintias came back to be put to death. At this all were astonished. Then Dionysius, having embraced and kissed the friends, requested them to receive him as a third into their friendship; but, although he very earnestly besought it, they would by no means agree to such request. This much, indeed, Aristoxenus declared that he had heard from Dionysius himself [meaning Dionysius the Younger].—*Porphyry*, "*Life of Pythagoras*."

Porphyry adds that Hippobotus and Neanthus relate this story of Mylius and Timychia; but the story related of Mylius and Timychia is essentially different from this.

The fifth oldest version now extant is that of Iamblichus, a pupil of Porphyry, who also wrote a life of Pythagoras in Greek, containing many matters from preceding authors whose works are lost. Iamblichus lived as late as the reign of Julian the Apostate, and he derives his version avowedly directly from Aristoxenus; it is as follows:

"When Dionysius, having been expelled from his tyranny, came to Corinth, he often entertained us with the particulars touching the Pythagoreans, Phintias and Damon, and the circumstances under which one became surety for the other in a case of death. He said that some of those who were familiar with him frequently misrepresented the Pythagoreans, defaming and

reviling them, stigmatizing them as impostors, and saying that their temperance, their gravity, and their confidence in one another were assumed, and that this would become apparent if any one should place them in distress or surround them with disaster. Others denied this, and contention arising on the subject, recourse was had to artifice.

“One of the prosecutors accused Phintias to his face of having conspired with others against the life of Dionysius, and this was testified to by those present, and was made to appear exceedingly probable. Phintias was astonished at the accusation. But when Dionysius declared, unequivocally, that he had carefully investigated the affair, and that Phintias should die, Phintias replied, that since it had befallen him to be thus accused, he desired that at least the rest of the day might be allowed to him, so that he might arrange his own affairs, and also those of Damon; for these men collected the vintage from all around into wine-cellar, and disposed of it in common; and Phintias, being the elder, had assumed for the most part the management of their domestic concerns. He therefore requested the tyrant to allow him to depart for this purpose, and named Damon as his surety. Dionysius was surprised at this request, and asked whether there was such a man who would risk death by becoming surety for another. So Phintias requested him to send for Damon, who, on hearing what had taken place, said he would become sponsor for Phintias, and that he would remain there till Phintias returned. Dionysius was deeply impressed by these results; but those who introduced the experiment derided Damon as having been left in the lurch, and mocking him, said that he would be devoted as a stag to sacrifice. But when it was already about sundown, Phintias came back to be put to death, at which all that were present were astonished and overpowered. Wherefore, Dionysius, having embraced and kissed the friends, requested that they would receive him as a third into their friendship; but they would by no means consent to such a thing, although he earnestly besought it. Now, indeed, Aristoxenus relates these things as having learned them from Dionysius himself.”—*Iamblichus, Life of Pythagoras*, § 223.

In connection with the versions of these writers, it is proper to add that Plutarch, who flourished in the first century of our era, refers to Damon and Pythias in his “Morals.” The refer-

ence is in his tract "On the Folly of Seeking Many Friends," where he asks, "What report does the record of antiquity make concerning true friends? They are always recorded in pairs: as Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades, Phintias and Damon, Epaminodas and Pelopidas. Friendship is a creature sociable, including one's self and a companion; showing that two is the adequate and complete measure of friendship."—*Goodwin's Plutarch's Morals, Vol. I., p. 465.*

It will be observed that certain alterations and additions have been made to this story, as successive versions of it have appeared. The translators of the Greek and Latin versions have also embellished (or rather disfigured) it with other additions derived from their own imagination.

Thus, Dr. Cockman, in his translation of Cicero's "Offices," represents Phintias as desiring time "wherein he might provide for his children," but the original text, "*commendandorum suorum causa postulavisset*," scarcely warrants the inference that Phintias ever had a wife or children; and, perhaps, the fact, mentioned by Iamblichus, that Damon and Pythias carried on business as copartners, may warrant the inference that they were bachelors.

Again, Thomas Taylor, the new Platonist, in his translation of Iamblichus' version of this Damo-Pythian episode, says that Damon and Pythias "lived together and had all things in common." But the Greek text of Iamblichus contains nothing which indicates that they "had all things in common." They were not socialists, although, with the help of their slaves, they carried on business as wine merchants, and perhaps kept bachelor's hall together.

Dramatists and other poets, like Edwards, Chettle, Barnes, Banim, Lessing, Schiller, and Bates, and historical romance writers like Soave, may represent one of these immortal friends as a senator, the other as a knight, and may surround them with fathers, mothers, brothers, sons, sisters, sweethearts, wives, and daughters. Poetic license permits this. But with history it is not so. While the historian is bound to tell all that he knows, he is equally bound not to tell any more than he knows; and the foregoing fragments contain all that we know of this pair of pattern friends. "The rest is silence."

Not alone as a Latin or Greek scholar, but in the study of the modern languages, and the study and translation of modern authors, does Judge Cowley take equally high rank. Following his translation of the accounts given by the Greek and Roman authors, we give herewith his translation of the famous dialogue, written in French by the Most Rev. Francis Fenelon, Archbishop of Cambray. This dialogue is based on the account of Valerius Maximus.

DIALOGUE BETWEEN DIONYSIUS, DAMON,
AND PYTHIAS.

DIONYSIUS. *Amazing!* What do I see? Pythias—returned! It is, indeed, Pythias. I never thought it possible. After all, he has come back to die, to redeem his friend.

PYTHIAS. Yes, it is Pythias. I left my dungeon to pay my vows to Heaven, to settle my affairs, and bid my family a last adieu; and now I am satisfied, and can die in peace.

DIONYSIUS. But why have you returned? Have you no love of life or dread of death? Why, man, you are mad, to throw away your life in this way.

PYTHIAS. I have come back to die, though I have done nothing to deserve it. But my honor forbids me to break my word, or to allow my friend to die in my place.

DIONYSIUS. What, then, do you love Damon better than yourself?

PYTHIAS. No; but I love him as myself; and I know that I ought to die rather than Damon; for it was I that was adjudged to death. It would be most unjust that Damon should perish to save me from the scaffold which has been erected, not for him, but for me.

DIONYSIUS. But you think it is as unjust to put you to death as it is to put Damon to death.

PYTHIAS. Very true; we are both perfectly innocent; and the death of one of us is as unjust as the death of the other.

DIONYSIUS. Then why is it more unjust to put Damon to death than yourself?

PYTHIAS. It is as unjust that I should suffer as that Damon should suffer; yet it would be most cruel and unjust in me to permit Damon to suffer the penalty which was imposed, though most unjustly, for my act alone.

DIONYSIUS. You mean to say, then, that you have come back on the day assigned for your execution, with no other motive than this fastidious honor, and solely for the purpose of saving Damon's life by sacrificing your own!

PYTHIAS. I have come back, so far as you are concerned, to suffer an unjust and cruel penalty, too common under such governments as yours; but as to Damon, I am come merely to perform my duty, by rescuing him from the peril which his own generosity assumed by becoming surety for my return.

DIONYSIUS. And now, Damon, I will hear you. Had you no fear that Pythias would fail to return,—and that you, as his surety, would be executed in his stead?

DAMON. O, I never had a doubt that Pythias would come back. I know the integrity and fidelity of the man; and I knew he would be far more anxious to keep faith with me than to save his own life. For myself, I wish his family and friends had kept him at home. If his life had thus been preserved he would have lived as a benefactor, not only to his own family, but to Syracuse, to Sicily, and to the world. Under such circumstances I should have died without regret.

DIONYSIUS. Is life then a burden to you, that you are so ready to throw it away?

DAMON. This world—this kingdom of Sicily—has no charm for me—where my life, my liberty, and my property can be taken from me at any moment, at the word or nod of a tyrant.

DIONYSIUS. Very well, then. You shall see Pythias no more. I will order you to immediate execution.

PYTHIAS. Pardon the feelings of a man who has sympathy for his dying friend. Remember, it was I whom you doomed to death; and here I have come to suffer that death in order that I might redeem my friend. Pray, do not deny me this one consolation in my last hour.

DIONYSIUS. But men who despise death, and set my government at defiance, are not to be endured in Syracuse.

DAMON. Cannot virtue be endured in Syracuse? Is it nothing that a man is so faithful to his friendships that he will pledge his own life to redeem his friend?

DIONYSIUS. Friendship is well enough in its place; but what I cannot endure is that proud, disdainful virtue, which holds life in contempt, which has no dread of death, and for which wealth and pleasure has no charm.

DAMON. And yet you see that virtue which you despise is not insensible to the dictates of Honor, Justice, and Friendship.

DIONYSIUS. Oh, I see it is useless to parley with such men. Guards, take Pythias to the scaffold. Let us see whether Damon will respect my authority.

DAMON. Pardon a single word. Pythias, by coming back and submitting himself to your displeasure, has merited your favor, and deserves to live; while I have excited your indignation by resigning myself to your power, in order to save him. Pray, let one life atone for both; be content with one sacrifice, and let me be put to death.

PYTHIAS. Hold, Dionysius! Remember, it was Pythias alone who offended you. Damon could not—

DIONYSIUS. Gracious Heavens! What do I see and hear? Where am I, and what am I? Utterly wretched and miserable, and so I deserve to be. I have known nothing of true virtue till now. I have passed my life without love. I have had wealth, office, honor, power; but these cannot buy friendship;—they can never win love. For thirty years I have swayed Sicily and Syracuse. I have had a host of sycophants, but I have never had a single friend, who deserved that name. And here, these two men, in private life, love one another, trust one another, confide in one another, are thoroughly happy in one another, and either of them would be glad to die to save the other.

PYTHIAS. How could you, Dionysius, who have never loved any one yourself, expect to win friends? Had you yourself loved or respected other men, you would thereby have won their love and respect in return. But you loathe and dread all mankind, and they, as a natural consequence, loathe and dread you.

DIONYSIUS. Damon — Pythias — your attachment to each other is wonderful. It is a revelation to me which I would not

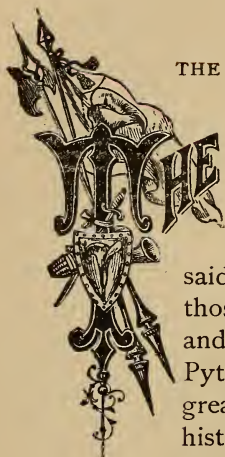
forget. Will you—can you—admit me as a third member in a union that is so perfect? I freely give you your lives; and I will open to both of you the road to wealth and fame.

DAMON. We have no wish for riches. The philosopher, whose disciples we are, has taught us a higher code of ethics than you would care to accept. The virtue which he inculcates is a constant endeavor to represent everywhere on earth the beauty, the unity, and the harmony which is everywhere displayed in the order of the universe. How could you, who have for fifty years given free play to every passion, now acquire that mastery of all your passions which Pythagoras insists on as indispensable in his disciples? We should be glad of your friendship; but we could not accept it without these qualifications. One word more, Dionysius, before we quit your presence. You would have friends; but, except upon these conditions, the desire is a vain longing. You have—and while in power you can always have—slavish sycophants and vile flatterers; but to be beloved and esteemed by free and generous souls, you must yourself learn to live as they live, and acquire their virtues.



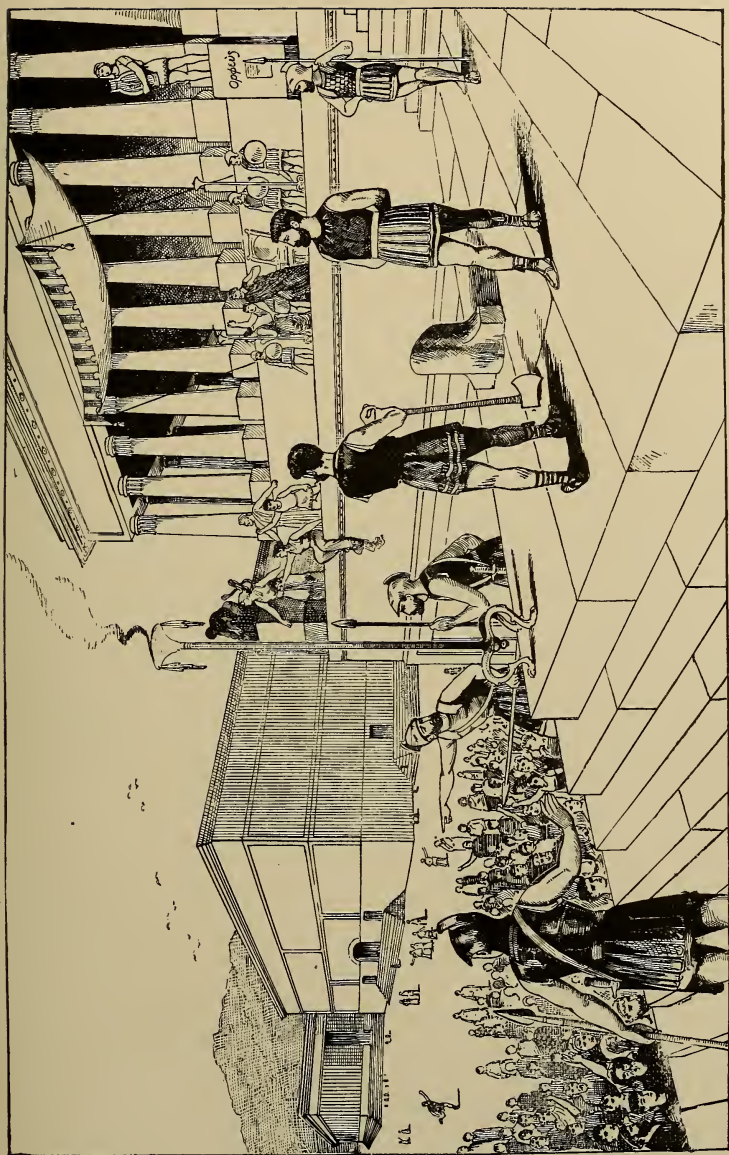
CHAPTER IV.

THE POETIC DAMON AND PYTHIAS.

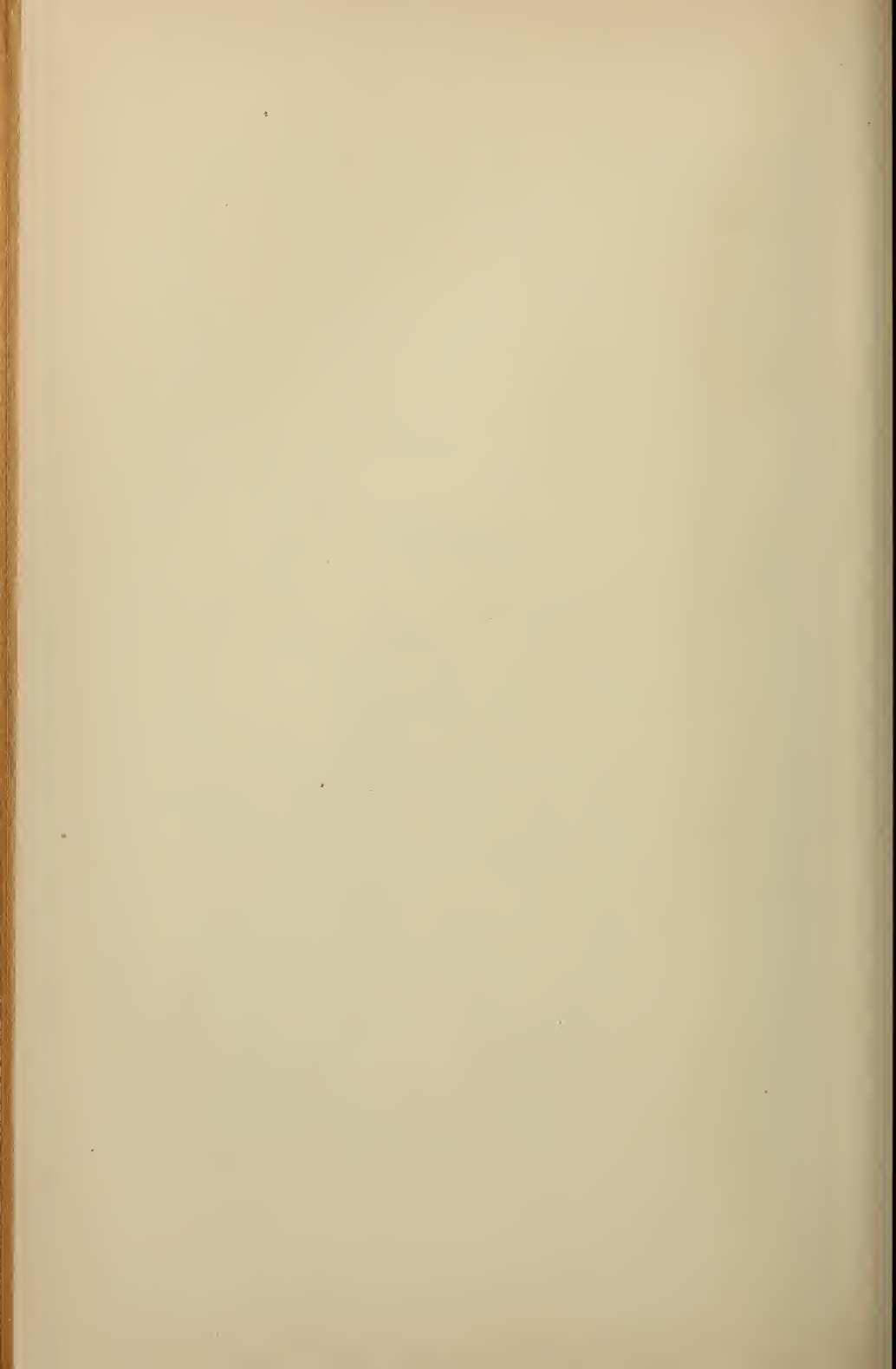


THE WORLD at large knows Damon and Pythias through the story as presented by the young Irish author, dramatist and poet, John Banim. It might be said of this author that in his hands and those of Shiel, who aided him, the names and fame of the two friends, Damon and Pythias, were resurrected and crowned with greater glory than that which adorned the historic pair in the days of Dionysius, the tyrant.

The drama was first produced on the 28th of May, 1821, at the Covent Garden Theatre. The cast was made up from the very best actors of that time, and the success of the drama was unprecedented. The story, as told by Valerius Maximus, has not been materially altered in so far as the friendship and self-sacrificing devotion of Damon and Pythias for one another is concerned. The two characters have, however, in the hands of the poet, changed places, so that Pythias has become the hostage instead of Damon. As before stated, the history of the Knights of Pythias would not be complete without this drama, any more than the description of a mighty river without pointing out the spring from which it took its rise. This drama was the spring from which has come our great Pythian river that to-day is bearing such a vast flotilla through life's storms and billows into the



EXECUTION SCENE.



great harbor of rest, and it was from this version of the lives of these two friends that the Founder of the Order drew his inspiration. This drama, in its lesson of devotion and friendship, is the exponent of Pythian doctrine as taught by our Order, and it will so stand for all time to come.

So, as a part of our history, as a part of the literature of the world that is now the property of the Order of Knights of Pythias, we publish here the

DRAMA OF DAMON AND PYTHIAS.

ACT I.

SCENE I.—*A street in Syracuse.*

DIONYSIUS and PROCLES *discovered, as expecting tidings.*

Dion. Ere this the senate should have closed its councils,
And chosen the new year's president. I pant
To know their meeting's issue.

Proc. Good my lord,
There's but light doubt a great majority
Of easy-purchased voices will be found
For your fast friend, Philistius.

Dion. On his choice
Hangs the long chain of complicated purpose
Has ta'en such time in linking. Plague upon
The law, that from the senate-house excludes
All soldiers, like ourselves, or we should soon
Outvote all difficulty!
Ha! methinks the assembly hath dissolved.
By Jupiter!
Philistius' self doth hasten to us here,
And with him Damocles! How now, my friend?

Enter PHILISTIUS and DAMOCLES.

Art thou the president?

Phil. I am, my lord.
Chosen by a large majority to take

The honorable office in the which
I may, at least, requite the benefits
Which you have heaped upon me.

Dam. Yes, my lord,
We have at last attained the 'vantage ground,
Whence your broad view may take a boundless prospect.

Dion. 'Tis a bold step upon the mountain-path,
Wherein I have been toiling. I no longer
Doubt of the senate's inclination.
[*To Procles.*] What say the soldiers? Thou hast hinted to them
That we confided to thee?

Proc. Yes, my lord;
And they are ready for it.

Dion. Go thou hence,
And speak to them again; disperse more gold;
'Twill give a relish to thine eloquence;
And, hark ye, lead them this way; I shall here
Await thy coming. Ha! behold in air,
Where a majestic eagle floats above
The northern turrets of the citadel;
And, as the sun breaks through yon rifted cloud,
His plumage shines, embathed in burning gold,
And sets off his regality in heaven!
Thou knowest how readily the multitude
Are won by such bright augury—make use
Of divination—haste thee!
Philistius, give me your hand. I thank you.
Things look in smiles upon me. It was otherwise
But a year since, when I impeached the magistrates
For treasonable dealing with the foe,
And the senate hurled me from my topmost height
Of popularity.

[*Exit Procles.*]

Dam. Degraded you
From power and office.

Dion. Ay! at the appeal
Of that stale pedant, the Pythagorean,
Who hangs out his austerity for sale,
In frowns, closed lips, and pithy sentences.

Dam. Thou speakest of Damon?

Dion. Ay, mine enemy,
The patriot and philosophic knave,
Who hath been busy with my purposes,
And one day shall not smile at it. He came
Into the senate-house, with a fierce crew
Of his associates in philosophy,
Silent and frowning, at his back; he railed,
And had his triumph.—Times have altered since;
And, to the mould and fashion of my will,
Shall yet take stranger shape, when, Damocles,
These long-trained law-givers, these austere sages,
Shall find I can remember.

“*Dam.* Let them feel it.

“*Dion.* In all that biting bitterness of heart
“Which clings, and gnaws, by inches, to its object,
“More keen, because a first essay hath failed,
“In shame and suffering, failed, thus have I sped
“My work, in silence, on. It did become
“A thought inwoven with my inmost being.”

Dam. The steps
Which since most visibly you have ascended,
Must have required much effort?

Dion. Yes! to have flung
Into the shade of public disrepute,
The very men whose voices were most loud
In working out my ruin; after that,
To gain the army’s suffrage;—to be chosen
Its head and general, that was another;
To have won that very senate—

Phil. Yet pause, my lord:
Howe’er complying you have hitherto
Found that assembly, and though most of them
Are plunged into your debt, beyond all means
Of their redemption, yet may there be still
Some sudden reluctance to the last
And mightiest of all hopes.

Dion. The garrison
Is not a bad ally, methinks?

Phil. The war
Hath ta'en the flower of all the troops from Syracuse,
And Damon heading the vile populace—

Dion. I came from Agrigentum to entreat
Arms, corn, and money from the senators,
While I myself have purposely delayed
The granting them; meantime, the city is filled
With many thousands of my followers.

Phil. But are they not unweaponed?

Dion. This city of Syracuse—
It hath a citadel?

Phil. True, sir; it hath.

Dion. And therein, as I deem, its national stock
Of corn, and arms, and gold is treasured?

Phil. True.

Dion. The citadel is not impregnable;
And when it is manned and ordered to my will,
What of these frothy speech-makers? [*Shouts are heard.*]

Phil. My Lord,
The soldiers shout for you.

Dion. Procles, I see,
Is at his work.—Good Damocles, Philistius,
As you are senators, retire you hence;
It were not meet that you should look to have been
Parties to any act which afterwards
May grow into discussion.—And, Philistius,
One effort more among our city friends:
I will forewarn thee of the time to call
The senators together.—Yet, I mean not
Exclusively to trust them, good Philistius;—
Sure means, sure ends.—I'll have a friend or two
Within my call, to help them.—If their councils
Become too knotty for unravelling,
A sharp sword may be useful.—Fare you well.

[*Exeunt Philistius and Damocles.*]

[*Voices without.*] Ay, to the citadel!—The citadel!

Enter PROCLES and SOLDIERS.

Dion. Who talks of moving to the citadel?

Proc. It is himself—huzza!

All. Huzza! our general!

Dion. Good friends, I thank ye. Procles, art thou here?
Hast thou distributed to these much-wronged men
The trifling bounty which I charged thee with?

Proc. They have it, noble general.

Dion. My friends,

'Twas a poor offering, and beneath your taking;
But, as yourselves do know, my private purse
Is light as that of any other veteran
Within the walls of Syracuse. Speak, Procles;—
Who talks of moving to the citadel?

Proc. We, Dionysius, we. Yes, these brave spirits;
Indignant at the senate's heedlessness
Of you, and them, and of the general honor.

Dion. Give me not cause, my friends, to deem myself
Dishonored and endangered in your love;
For, as I am a soldier and a man,
Could I believe that any other thought
Engaged you to possess the citadel,
Save your anxiety for the soldier's weal,
And the state's safety, I would raise my hand
In supplication 'gainst your enterprise;—
But, as the time now urges, and cries out
For sudden muster and organization
Of the brave thousands who but wait for swords
To join your ranks, and rush with you to glory;—
And yet the senate—

Proc. Speak not of the senate:
We do renounce its service, and despise it.

Dion. It was my thought to say, if they object,
We may submit it as a needful step;
Claiming allowance in the exigency
Of the occasion.

Proc. They shall not control it.
We seek not for their judgment of our act.
On, general, on!

Dion. When did ye call,
That I replied not with my word and deed,

My heart and hand? Even as you say it, on!
 On, fellow-soldiers, to the citadel! [*Draws his sword.*
 And let your swords be out, more in the show
 Of what ye are, soldiers and fighting men,
 Than with a harmful purpose. Let us on!

All. On to the citadel!—the citadel!

[*Exeunt with cries, and brandishing their swords.*

Enter DAMON.

Damon. Philistius, then, is president at last,
 And Dionysius has o'erswayed it? Well,
 It is what I expected. There is now
 No public virtue left in Syracuse.
 What should be hoped from a degenerate,
 Corrupted, and voluptuous populace,
 When highly-born and meanly-minded nobles
 Would barter freedom for a great man's feast,
 And sell their country for a smile? The stream
 With a more sure eternal tendency
 Seeks not the ocean, than a sensual race
 Their own devouring slavery. I am sick,
 At my inmost heart, of everything I see
 And hear! Oh, Syracuse, I am, at last,
 Forced to despair of thee! And yet thou art
 My land of birth—thou art my country still;
 And, like an unkind mother, thou hast left
 The claims of holiest nature in my heart,
 And I must sorrow for, not hate thee! [*Shouts are heard.*
 What shouts are these? 'Tis from the citadel.
 The uproar is descending.

Enter LUCULLUS.

Speak, Lucullus!
 What has befallen?

Luc. Have you not heard the news?

Damon. What news?

Luc. As through the streets I passed, the people
 Said that the citadel was in the hands
 Of Dionysius.

Damon. The citadel

In Dionysius' hands? What dost thou tell me?
How—wherefore—when? In Dionysius' hands—
The traitor Dionysius?—Speak, Lucullus,
And quickly!

Luc. It was said, that by rude force,
Heading a troop of soldiers, he had ta'en
Possession of the citadel, and seized
The arms and treasure in't.

[*Exit Lucullus.*

Damon. I am thunder-stricken!
The citadel assaulted, and the armory
In that fierce soldier's power! [*Shouts are heard.*] Again! By all
The gods on high Olympus, I behold
His standard waving o'er it—and they come,
His most notorious satellites, high heaped
With arms and plunder! Parricidal slaves!
What have ye done? [*Shouts are heard.*

Enter PROCLES, OFFICERS, and SOLDIERS.

Proc. and Sol. For Dionysius! Ho!
For Dionysius!

Damon. Silence! obstreperous traitors!
Your throats offend the quiet of the city;
And thou, who standest foremost of these knaves,
Stand back, and answer me—a senator,
What have you done?

Proc. But that I know 'twill gall thee,
Thou poor and talking pedant of the school
Of dull Pythagoras, I'd let thee make
Conjecture from thy senses; but, in hope
'Twill stir your solemn anger, learn from me
We have ta'en possession of the citadel,
And—

Damon. Patience, ye good gods! a moment's patience,
That these too ready hands may not enforce
The desperate precept of my rising heart—
Thou most contemptible and meanest tool
That ever tyrant used!

Proc. Do you hear him, soldiers?
 First, for thy coward railings at myself,
 And since thou hast called our Dionysius tyrant,
 Here, in the open streets of Syracuse,
 I brand thee for a liar and a traitor.

Damon. Audacious slave!

Proc. Upon him, soldiers!
 Hew him to pieces!

Soldiers. On him!

[*They advance, shouting.*]

Enter PYTHIAS, as they rush upon Damon.

Pyth. Back, on your lives!
 Cowards, damned, treacherous cowards, back, I say!
 Do you know me? Look upon me: do you know
 This honest sword I brandish? You have seen it
 Among the ranks of Carthage; would you now
 Taste its shrewd coldness in your quaking selves?

[*Officers and Soldiers advance.*]

Back! back! I say. He hath his armor on—
 I am his sword, shield, helm; I but enclose
 Myself, and my own heart, and heart's blood, when
 I stand before him thus.

Damon. Falsehearted cravens!
 We are but two—my Pythias, my halved heart!—
 My Pythias, and myself! but dare come on,
 Ye hirelings of a tyrant! dare advance
 A foot, or raise an arm, or bend a brow,
 And ye shall learn what two such arms can do
 Amongst a thousand of ye.

[*Soldiers advance.*]

Pyth. Off!
 Off, villians, off!—Each for the other thus,
 And in that other, for his dearer self!
 Why, Procles, art thou not ashamed—for I
 Have seen thee do good work in battle time—
 Art not ashamed, here on a single man
 To rush in coward numbers? Fie upon thee!
 I took thee for a soldier.

Proc. For thy sake,
Who art a warrior like ourselves, we spare him.
'Twas a good star of his that led thee hither
From Agrigentum, to lift up thine arm
In the defence of that long robe of peace
Wherein he wraps his stern philosophy.
Come, teach him better manners. Soldiers, on!
Let us to Dionysius.

[*Exeunt Procles, Officers, and Soldiers, shouting.*]

Pyth. Art thou safe
From these infuriate stabbers?

Damon. Thanks to thee,
I am safe, my gallant soldier, and fast friend:
My better genius sent thee to my side,
When I did think thee far from Syracuse.

Pyth. I have won leave to spend some interval
From the fierce war, and come to Syracuse
With purpose to espouse the fair Calanthe.—
The gods have led me hither, since I come
In time to rescue thee.
How grew this rude broil up?

Damon. Things go on here
Most execrably, Pythias. But you are come
To be a husband, are you not?

Pyth. To-morrow
I call my soft Calanthe wife.

Damon. Then, Pythias,
I will not shade the prospect of your joys
With any griefs of mine. I cry you mercy—
These are experiments too over nice
For one that has a mistress, and would wed her
With an uncut throat. I have oft wished, myself,
That to the blest retreats of private life
My lot had been awarded; every hour
Makes one more sick and weary with the sense
Of this same hopeless service of a state,
Where there is not enough of virtue left
To feed the flarings of our liberty.

But, my soldier,
 I will not make thee a participant
 In my most sad forebodings.—Pythias,
 I say 'twere better to be the Persian's slave,
 And let him tread upon thee, when he would
 Ascend his horse's back, than—yet, not so;
 I am too much galled and fretted to pronounce
 A sober judgment, and the very mask
 Of freedom is yet better than the bold,
 Uncovered front of tyranny.—Farewell!

Pyth. Nay, I must follow thee, and find the cause
 That so perturbs thy spirit.

Damon. How, sir! You have
 A mistress here in Syracuse, and, look,
 Herself comes forth to meet you.

Pyth. Where? Calanthe!
 Nay, I behold her not—you mock me, Damon.

Damon. [*Pointing in a different direction.*]
 Look this way, sir.

Pyth. It is herself, indeed,
 My own, my fond, betrothed one. [*Runs to meet her.*]

Enter CALANTHE.

Cal. My dear,
 But most neglecting Pythias!

Pyth. By the birth
 Of Venus, when she rose out of the sea,
 And with her smile did fill the Grecian isles
 With everlasting verdure, she was not,
 Fresh from the soft creation of the wave,
 More beautiful than thou!

Cal. Thou fondly thinkest
 To hide thy false oblivion of the maid
 That, with a panting heart, awaited thee.
 Now, Pythias, I do take it most unkind,
 That thou to friendship hast made sacrifice
 Of the first moment of thy coming here.

Pyth. Nay, chide me not, for I was speeding to thee.

Cal. Soon as I heard thou wert in Syracuse
I ran at once to hail thee with a smile,
Although my mother would have staid me.

[*Pythias kisses her hand.*]

Damon. [*Lost in thought.*] Yes,
My wife and child—
They must at least be safe.

Pyth. And how, Calanthe,
Fares thy dear mother?

Cal. Happy in the thought,
If she must needs (as she must) part with me,
It is at least to *thee*.

Pyth. And my poor father?

Cal. Time has almost shut up his faculties;
And he can scarce distinguish any voice
That is addressed to him. The day is passed
Upon his couch; at evening, in a chair,
He is carried to the terrace walk before
The threshold of his mansion, where the wind,
Fresh from the sea, plays with his locks of gray,
'Til, pleased at last, he smiles. That gentle smile,
As 'tis the first denotement of a thought
In speechless infancy, 'tis the last sign
Of the expiring mind.

Pyth. My soft Calanthe
Must be a tender on infirmity
Before her time. But where's my silent friend?

Damon. [*Aside, and lost in thought.*] One brave blow
And it were done! By all the gods, one blow
And Syracuse were free!

Pyth. [*Touching him on the shoulder.*] Why, Damon, what's
the matter?

Damon. Pythias, is't you?
[*To Calanthe.*] I cry you mercy, fair one! Pythias,
You are to be married. Haste thee, Pythias,—
Love, and fight on. Thine arm to Mars, thy heart
Give to his paramour.—Take thou no care
Of the politician's study—'twill turn pale

Thy face, make thee grow sick at nature's loveliness,
And find in her pure beauty but one blank
Of dismal, colorless sterility.

Calanthe, look to it: let him not play
The statesman's sorry part.

Pyth. Damon, you let
The commonwealth o'erfret you. I was about
To pray you to our wedding.

Damon. I intended,
Unbidden, to be there.

Pyth. From friendship's eyes
I'll win addition to my happiness.
Calanthe, come—I should be half in fear,
To seem thus loving of thee. in the sight
Of this philosopher.

Cal. Nay, he pretends
To be by half more rugged and more wise,
Than he hath any right to: I have seen him,
(Have I not, Damon?) looking at his wife,
When he imagined none was there to mark
The proud Pythagorean, with an eye
Filled up with tenderness:—and his young boy, too,
That seems Aurora's child, with his fine face,
Stirred his stern visage to complacency.
Come, come, we'll be revenged upon you both:
I swear, his wife and I will be accounted
Your rivals in the godlike quality
Your lordly sex would arrogate its own
Peculiar privilege, and show the world
Th' unseen, and yet unrumored prodigy—
The friendship of a woman. [*Exeunt Calanthe and Pythias.*]

Enter LUCULLUS.

Damon. Hark thee, Lucullus:
My wife and child must instantly depart
From Syracuse;—you must attend them hence,
Unto my villa, on the mountain side.

Luc. Alas, my lord!

Damon. Why dost thou droop?

Luc. My lord,
I was your slave; you gave me liberty;
And when I see you perilled—

Damon. Nay, Lucullus,
Where is the warrant for thy fear?

Luc. I read
You are engaged in some dread enterprise,
Else you would not deny them to your sight:
You fear the leaning ruin may fall down
Upon their dearer heads.

Damon. I charge you, sir,
No prying into my purposes.—Take care
You speak not to my wife of anything
May stir her apprehensions—see, she comes—
Beware—thy looks betray thee. [*Lucullus retires.*]

Enter HERMION.

Her. Art thou safe,
Damon, art safe?

Damon. You are not a widow yet.

Her. For shame to talk of such a thing. I have heard
Of thy rude quarrelling with that same fierce
And overbearing soldier. But thou art safe.—
Proud men! how reckless of the faithful hearts
That dote on you—that hang their weakness on ye!
How reckless of us in your bustling hours
Of occupation and despatch ye are!
Ah, then you think not of the pining mate,
Left in her solitude, with naught to do
But weep for your return, and chide the gods
That make your minds so stern and enterprising.

Damon. Hermion, I think the city's fulsome air
Likes not our boy:—the color in his cheek
Hath lost its rich and healthful purity.

Her. Nay, you are wrong there;—'tis like a young peach;
Or yet *more* fresh and blooming.

Damon. Hermion,
I have resolved that you and he shall go
Unto my villa, near to Syracuse.

Her. But you will come with us?

Damon. Hermion, you know
My occupation forbids that wish.

Luc. [*Advancing.*] My lord—

Damon. Forbear, sir—[*Lucullus retires*—]—yet I cannot go—
I mean, I cannot go immediately—
The state affairs lay hold upon me. You
Must hence before me thither.

Her. Damon—

Damon. Come,
Look not thus sadly.

Her. I have learned too well
The usage of obedience, to inquire
Into your purposes.

Damon. Hermion, I'll take
Occasion oft to visit you—to-morrow—
If possible, to-morrow.

Her. Will you so?
Nay, will you truly promise it?

Damon. I do.—
Hermion, you must be sudden; you must despatch.
Come—but I'll see my boy before you go.
Hermion, he is our only one. That child
Is made of thy own heart and mine. I charge thee,
Have thou a care, in all vicissitudes
Of private or of public incident,
To form in him what will out-top the height
Of the best laurel-tree in all the groves
Of the Academy—an honest man.

[*Exeunt.*]

ACT II.

SCENE I.—*A Chamber in Arria's House.*

Enter PYTHIAS and CALANTHE.

Pyth. So, my Calanthe, you would waste the moon
Of Hymen in this lonely spot?

Cal. In sooth,
I would, for 'tis the fairest place in Sicily:

A dell, made of green beauty; with its shrubs
 Of aromatic sweetness growing up
 The rugged mountain's sides, as cunningly
 As the nice structure of a little nest,
 Built by two loving nightingales. "The wind
 "That comes there, full of rudeness from the sea,
 "Is lulled into a balmy breath of peace
 "The moment that it enters; and 'tis said
 "By our Sicilian shepherds, that their songs
 "Have in this place a wilder melody.
 "The mountains all about it are the haunts
 "Of many a fine romantic memory!
 "High towers old Ætna, with his feet deep clad
 "In the green sandals of the freshful spring;
 "His sides arrayed in winter, and his front
 "Shooting aloft the everlasting flame.
 "On the right hand is the great cave, in which
 "Huge Polyphemus dwelt, between whose vast
 "Colossal limbs the artful Grecian stole.
 "On the other side
 "Is Galatea's dainty dressing-room,
 "Wrought in the living marble; and within
 "Is seen the fountain where she used to twine
 "The ringlets on her neck that did ensnare
 "The melancholy Cyclop."—But what care you,
 A soldier, for such fantasies? I know
 A way that better shall persuade you to
 That place for our sweet marriage residence:—
 There Damon hath his villa—Ha! you seem
 Determined by the fast proximity
 Of such a friendship, more than all my love.

Pyth. Does Damon dwell there?

Cal. No; his Hermion

And his young boy—Oh! 'tis a beauteous child!—
 Are sent there from the city's noxious air;
 And he doth visit them whene'er the state
 Gives him brief respite. Tell me, Pythias,
 Shall we not see the hymeneal moon
 Glide through the blue heavens there?

Pyth. My own adored one!
 If thou should'st bid me sail away with thee
 To seek the isles of the Hesperides,
 I would, with such a pilot, spread my sail
 Beyond the trophies of great Hercules,
 Making thine eyes my Cynosure!

Enter LUCULLUS, *hastily*.

How now, Lucullus?

Luc. Where is my lord? I was informed
 That I should find him here—a senator
 Bade me require him instantly.

Pyth. He waits here
 To attend us to the temple, and if things
 Of weight demand his ear, you'll find him yonder
 In the pale cypress-grove. [*Exit Lucullus.*]
 Nothing, I hope,
 Has happened to withdraw him from the rite
 That makes thee mine.

Cal. I hope not.—Who is this
 That seeks him out so earnestly?

Pyth. He is
 A brave Italian, whom the Carthage pirates
 Seized on his native coast, and sold a slave.
 Damon hath given him back his liberty,
 But yet, of his free will, he tends him still;
 And more than very freedom doth he hold
 The right to serve a man that is fine touched
 With a most merciful spirit.

Cal. Nay, my Pythias,
 Make not your friend's high qualities for aye
 The burthen of your eloquence. In sooth,
 I should be almost jealous of a steed
 I saw you pat with a too liberal hand;
 And—ha! he comes.

Enter DAMON.

Damon. Pythias—[*Aside.*] I must not let
 Calanthe read my purpose.—Calanthe,

The blessing and the bounty of the gods
 Be with you, over you, and all around you,
 Thou gentle girl! [*Aside to Pythias.*] Pythias, a word with you.
 What heard I, think you, Pythias, even now?

Cal. There has been Pythias, all this forenoon,
 Would speak to me of nothing but the esteem
 In which he held thee, Damon.

Damon. What! no word
 Touching the quality of that foolish love
 He bears the fair Calanthe? [*Aside to Pythias.*] We are undone,
 We and our wretched city, Pythias!

Pyth. [*Aside to Damon.*] What dost thou mean?

Cal. No, not a single word—

Thou, thou alone mad'st up his eulogy.

Damon. What think'st thou, Pythias? A king! [*Aside.*

Pyth. [*Aside to Damon.*] What! who?

Damon. [*To Calanthe.*] Heed not

His silken praises of me. [*Aside to Pythias.*] Dionysius
 Is to be crownéd in the senate-house.

Pyth. Can it be possible?

Damon. I say thee yea—

His soldiers line the streets.

Pyth. But will the senate—

The coward senate, sanction it? Will none
 Oppose him in it?

Damon. Oppose him!—[*Aloud.*] All the gods
 So help or strike me, as I will oppose him!
 Let Ætna vomit fire upon his side,
 And I alone,—[*Searching about him.*] Have I forgot my dagger!

Cal. How now, my Pythias?

Pyth. He is moved, Calanthe,
 By some most urgent matter of the state;
 Nay, heed him not!

Damon. Pythias, as I intended
 To be a witness to thy wedding rite,
 I did not bear a weapon—give me thy poniard.

Pyth. Speak, to what end?

Damon. No matter, give it me.

Cal. Ha! What does he intend. Now, by my love,
Pythias, I do adjure thee—

Pyth. Whither, Damon,
Where would'st thou go?

Damon. Unto the senate-house.

Pyth. Then I will with you, too.

Cal. He shall not!

Damon. No! [To *Calanthe*.

Thou say'st aright,—he shall not! Fair *Calanthe*,
This is no hour to leave thee! What, *Calanthe*,
Should bridegrooms give the law, and 'gin to rule
Even on their wedding day? I charge thee, sweet,
Assert thy brief dominion while thou canst:

'Twill speedily be his turn. [Aside to *Pythias*.

It shall not be! It is against the law
For any soldier in the senate-house
To lift his helm of war, and what avail
Were thy companionship! *Calanthe*, take him,
Take him away, and heaven be o'er you both!

Pyth. But thou wilt promise me, upon the faith
Of an old friendship, that thy sudden hand
Will not attempt a rashness?

Damon. Be thou satisfied;

I will do naught in passion. Come, *Calanthe*, [Aside.
Assert thy right in him, and take him hence
Unto the garden-walk, and tell him o'er
The names of all thy favorite plants: I pray thee,
Keep him in busy trifles till the hour
For the sweet rite be come—[Joins their hands]—That's

well, my girl;

There, take him by the arm!

Cal. Come, *Pythias*, come!

I thank thee, *Damon*, for thy tender counsel.

Pyth. Nay, *Damon*—nay, *Calanthe*—

Cal. Nay me no nays;

I say it shall be so.

Damon. May the gods pour
Their blessing o'er your heads!—Farewell! farewell!

I have no time to bide here, but my heart
 Shall be beside you at the altar place.
 Perhaps it is an idle fear compels me
 Hence from your sight: I will if possible
 Return and see you wedded. Fare you well!

[*Exeunt Pythias, and Calanthe.*]

Now, Syracuse, for thee!—And may the fates
 So bless, or curse me, as I act in this!

[*Exit.*]

SCENE II.—*The Senate-House of Syracuse.*

SENATORS *assembled*—PHILISTIUS *at their head*.—DIONYSIUS
standing.—DAMOCLES *seated near him*.

Dam. So soon warned back again!

Dion. So soon, good fathers.

My last despatches here set forth that scarce
 I had amassed and formed our gallant legions
 When, as by magic, word of the precaution
 Was spirited to their camp—and on the word
 These Carthaginians took their second thought,
 And so fell back.

Phil. I do submit to you,
 That out of this so happy consequence
 Of Dionysius' movement on the citadel,
 Not only is his pardon for the act
 Freely drawn forth, but we are called upon
 Our thanks most manifestly to express
 For such a noble service.

Dion. Good Philistius,
 I am a soldier; yours and the state's servant,
 And claim no notice for my duty done
 Beyond the doing it—and the best thanks
 I merit, or can have, lie in the issue
 Which has most happily resulted.

Dam. [*Rising.*] Nay,
 It rests in us to say so.

Phil. Dionysius,
 The work which of this enterprise thou hast made,
 Proves that our citadel and its resources

Have been misused; and never so controlled
 And ordered for our good as by thyself;
 Therefore retain it, govern and direct it.—
 Would the whole state were like the citadel!
 In hot and angry times like these, we want
 Even such a man.

Dam. I, from my heart, assent to
 And second this proposal.

Dion. Most reverend fathers—

Dam. We pray thee, silence, noble Dionysius!
 All here do know what your great modesty
 Will urge you to submit; but I will raise
 This envious veil wherein you shroud yourself.
 It is the time to speak; our country's danger
 Calls loudly for some measure at our hands,
 Prompt and decisive.

Damon. [*From without.*] Thou most lowly minion!
 I'll have thee whipped for it, and by the head
 Made less even than thou art!

Enter DAMON.

Phil. Who breaks so rude and clamorously in
 To scare our grave deliberations?

Damon. A senator!—First let me ask you why,
 Upon my way here to sit down with you,
 I have encountered in the open streets,
 Nay, at the very threshold of your doors,
 Soldiers and satellites arrayed and marshalled
 With their swords out? Why have I been obstructed
 By an armed bandit in my peaceful walk here,
 To take my rightful seat in the senate-house?
 Why has a ruffian soldier privilege
 To hold his weapon to my throat? A tainted,
 Disgraced, and abject traitor, Procles! Who
 Dared place the soldiers round the senate-house?

Phil. I pray you, fathers, let not this rash man
 Disturb the grave and full consideration
 Of the important matter, touching which

We spoke ere he rushed in.

Dam. [*To the Senators.*] I did require
To know from you, without a hand or head,
Such as to us hath been our Dionysius
What now were our most likely fate?

Damon. The fate
Of freeman, in the full, free exercise
Of all the noble rights that freeman love!
Free in our streets to walk; free in our councils
To speak and act—

Phil. I do entreat you, senators,
Protect me from this scolding demagogue.

Damon. Demagogue, Philistius!
Who was the demagogue, when at my challenge
He was denounced and silenced by the senate,
And your scant oratory spent itself
In fume and vapor?

Dam. Silence, Damon, silence!
And let the council use its privilege.

Damon. Who bids me silence? Damocles, the soft
And pliant willow, Damocles! But come,
What do you dare propose? Come, I'll be silent—
Go on.

Phil. Resolve you, then, is Dionysius
This head indeed to us? Acting for us—
Yea, governing, that long have proved we cannot,
Although we feign it, govern for ourselves!

Dam. Then who so fit, in such extremity,
To be the single pillar, on whose strength
All power should rest?

Phil. Ay, and what needs the state
Our crowded and contentious councils here?
And therefore, senators—countrymen, rather,
That we may be wiser and better ruled
Than by ourselves we are; that the state's danger
May be confronted boldly, and that he
May have but his just meed, I do submit
That forthwith we dissolve ourselves, and choose
A king in Dionysius.

Damon. King! A King?

1st Sen. I do approve it.

2d Sen. Ay, and I.

Dam. And all! All are content!

Damon. And all! are all content?

A nation's right betrayed,
And all content! Oh, slaves! oh, parricides!
Oh, by the brightest hope a just man has,
I blush to look around and call you men!
What! with your own free, willing hands yield up
The ancient fabric of your constitution,
To be a garrison, a common barrack,
And common guard-house, and for common cut-throats?
What! will ye all combine to tie a stone
Each to each other's neck, and drown like dogs
Within the tide of time, and never float
To after ages, or, at best, but float
A buoyant pestilence? Can ye but dig
Your own dark graves, creep into them, and die?

3d Sen. I have not sanctioned it.

4th Sen. Nor I.

5th Sen. Nor I.

Damon. Oh! thanks for these few voices! but, alas!
How lonely do they sound! Do you not all
Start up at once, and cry out liberty?
Are you so bound in fetters of the mind,
That there you sit, as if you were yourselves
Incorporate with the marble? Syracusans!—
But no! I will not rail, nor chide, nor curse ye!
I will implore you, fellow-countrymen,
With blinded eyes, and weak and broken speech,
I will implore you—Oh! I am weak in words,
But I could bring such advocates before you!
Your father's sacred images; old men,
That have been grandsires; women with their children
Caught up in fear and hurry, in their arms—
And those old men should lift their shivering voices
And palsied hands—and those affrighted mothers

Should hold their innocent infants forth, and ask,
Could you make slaves of them?

Phil. I dissolve the senate

At its own vote and instance.

Dam. And all hail!

Hail, Dionysius, King of Syracuse!

Dion. Is this the vote?

Damon. There is no vote! Philistius,
Hold you your seat; keep in your places, senators.

Dion. I ask, is this the vote?

Phil. It is the vote,
My gracious liege and sovereign.

Damon. I say, nay!

You have not voted, Naxillus, nor Petus—
Nor you, nor you, nor you—

Phil. In my capacity,
As head and organ of the city council,
I do asseverate it is the vote!
All hail, then, Dionysius!

*[They all kneel to Dionysius except Damon and the Senators who
have voted in the negative.]*

Dion. I thank you, friends and countrymen, I thank ye!

Damon. Oh! all the gods, my country, oh, my country!

Dion. And that we may have leisure to put on
With fitting dignity our garb of power,
We do now, first assuming our own right,
Command from this, that was the senate-house,
Those rash, tumultuous men, who still would tempt
The city's peace with wild vociferation
And vain contentious rivalry. *[Pointing to Damon.]*
Away!

Damon. I stand,

A senator, within the senate-house!

Dion. Traitor! and dost thou dare me to my face?

Damon. Traitor! to whom? to thee!—Oh! Syracuse,
Is this thy registered doom? To have no meaning
For the proud names of liberty and virtue,
But as some regal braggart sets it down

In his vocabulary? And the sense,
 The broad, bright sense that Nature hath assigned them
 In her infallible volume, interdicted
 Forever from thy knowledge; or, if seen,
 And known, and put in use, denounced as treasonable,
 And treated thus? No, Dionysius, no!
 I am no traitor! But in mine allegiance
 To my lost country, I proclaim thee one!

Dion. My guards, there! Ho!

Damon. What! hast thou, then, invoked
 Thy satellites already?

Enter PROCLES and SOLDIERS.

Dion. Seize him!

Damon. [*Rushes on Dionysius and attempts to stab him.*]

First

Receive a freeman's legacy! [*He is intercepted by guards and*
Procles.] Dionysius,
 Thy genius is triumphant, and old Syracuse
 Bows her to the dust at last!—'Tis done; 'tis o'er,
 And we are slaves forever!

Dion. We reserve

This proud, assassinating demagogue,
 Who whets his dagger on philosophy,
 For—an example to his cut-throat school!—
 The axe, and not the sword. Out of his blood
 We'll mix a cement to our monarchy:
 Here do we doom him to a public death!

Damon. Death's the best gift to one that never yet
 Wished to survive his country. Here are men
 Fit for the life a tyrant can bestow!
 Let such as these live on.

Dion. Hold thou there!

Lest, having stirred our vengeance into wrath,
 It reach unto those dearer than thyself—
 Thy wife and child.
 Ha! have I touched thee, Damon? Is there a way
 To level thee unto the feebleness

Of universal nature? What, no word?
Come, use thy time, my brave philosopher!
Thou hast few moments left!

Damon. I know thee well—

Thou art wont to use thy tortures on the heart,
Watching its agonizing throbs, and making
A science of that fell anatomy!
These are thy bloody metaphysics—this
Thy barbarous philosophy! I own
Thou hast struck thy venom'd sting into my soul,
But while I'm wounded, I despise thee still!
My wife! my child! Oh, Dionysius,
Thou should'st have spared me that!—*Procles, lead on.*

*[Procles precedes Damon, who goes out, followed by the
Guards.—The Senators surround Dionysius—and distant
shouts are heard, as the scene closes.]*

SCENE III.—*A Chamber in Arria's House.—Shouts heard without.*

Enter PYTHIAS.

Pyth. What shouts rend the wide city? There is a roar
Deep as the murmuring of Ætna. Gods!
I tremble for his safety! What, ho, there!

Enter SERVANT.

Hast thou, sirrah,
Heard no intelligence how matters speed
Up at the senate-house?

Ser. My lord, no word.

Pyth. And those time-cheating knaves I sent to know—
They have not yet returned?

Ser. Not yet, my lord.

Pyth. Run thither, then—despatch, for thou'rt light-limbed;
Regard Lord Damon well; note how he seems,
And what he says—On, on!

Ser. My lord, I will.

Pyth. And, hark!

Observe of all if any words of wrath
Fall between him and Dionysius—
Begone!

[Exit Servant.]

He is hotly mettled,
And not life's autumn, nor the discipline
Of cold Pythagoras' school, has tamed it yet.

Enter SERVANT.

Ser. My lord—

Pyth. Now, sir, what from the senate-house?

Ser. My lord, I know not of the senate-house.

Pyth. Not, sir! I sent thee thither, did I not?

Ser. Another, sir. I am despatched to say,
That all the guests and witnesses are come;
And that with them the bride Calanthe waits
To have thy company to the temple.

Pyth. How!

Is it the hour?

Ser. The hour, my lord, is past.

[*Exit Servant.*]

Pyth. Did ever man upon his wedding-day
Feel so impatient of the hour arrived
That is to bless him? But I dare not stir
Till I have tidings of my friend:—he is
Exposed to deadly loss, and may have need
Of Pythias' sword. By Heaven, I do him wrong
In tarrying from his presence at an hour
So full of peril and perhaps of death.
Death, did I say? I must—

Enter ARRIA.

Arria. Now, Pythias, Pythias,
Why is it that we wait so long for thee?
Fie! thou a bridegroom! absent now!

Pyth. Gods! if that Dionysius
Should level at his life!—I prithee, Arria,
How soon might one with active and light foot
Run to the senate-house, and back again
From hence?

Arria. Is the man crazed and lunatic?
Is it your pleasure that we wait a season—
I, sir, Calanthe, and our guests and kinsmen.
For your best humor to get wedded in?

Pyth. Good Arria, pardon me; take not amiss
This absent seeming—but I am not well,
I know not how, but so you see it is—
Give me half an hour—nay, the half—the tithe
Of such a time!

Arria. Pythias, indeed art ill?

Pyth. P'faith, I am—sick in the head and heart!
Bear with me, Arria; go among our guests,
And cheat their notice of this accident;
I shall be better quickly—well, quite well.

Arria. The gods forefend it should fall otherwise! [*Exit.*]

Pyth. Oh, how these leaden-footed limping minutes
Do lag and creep beneath my lashing wish!
When fiery expectation mounts the time,
Time is a spiritless and jaded steed,
That staggers 'neath his rider. Gracious gods!
Will none of them come to relieve this weight
From my o'erloaded heart!—What shall I do?
Calanthe!

Enter CALANTHE.

Cal. My dear Pythias!

Pyth. Calanthe!

Cal. My mother whispered me you were not well;
And here, even as you see me, though you should not
Have seen me in my bridal garments thus
Till we were wedded—yet even thus I come
To speak with you, and comfort you, my Pythias.

Pyth. Beshrew her heart, now, though she be thy mother,
For such ill-timed and womanish whispering!
I am as well as I am happy, love.

Cal. She said, too, but I heeded it not—

Pyth. What said she?

Cal. She prayed the gods your sickness might be free
From surfeit sickness; but I heeded it not:
You know I heeded it not; I cannot think
Your heart is such a bad one, Pythias.

Pyth. Tears, my Calanthe! Ah, my own fair girl,
The maiden pulse beating upon thy brow

Is not so faithful to its sister pulse,
Which throbs within this little heart of thine.
As I have been, and am!—Ha! dost thou smile?
Now, by the gods! I cannot see the smile,
And tarry longer from the property
Of this dear hand I grasp. Come, my Calanthe,
They tarry for us, do they not?

Cal. They do.

Pyth. Nay, do not bend thy head, but let me gaze
Upon thee as we go, that those fine looks,
So full of life and joy, may banish from me
The ghastly thought of death!

Cal. Death!

Pyth. Nay, forgive me;
I know not what I say.—Ye bounteous gods,
Who guard the good, because yourselves are good,
Wave your protecting arm around him!—Come—
Oh, Friendship! thou must yield it for a time
To the torch-bearer, when he lights his fires
From two such eyes as these are! Come, Calanthe.

[*As they are going, LUCULLUS enters hastily. —Pythias lets fall
Calanthe's hand and rushes to him.*]

[*To Lucullus.*] Where, sirrah, where? Where shall I speak with
him?

Luc. He did desire, my Lord, that I should lead you.

Pyth. And not say where?

Luc. It was his charge, my lord.

Pyth. In one word, say the hour and place of this,
Or—ha! I see it in thine eye—his life,
His life is forfeit—he is doomed to death

Luc. Alas! my lord.

Pyth. Oh, by the gods, it is so!
And, like a selfish coward, did I stand
And saw him rush and singly front himself
Against a host, when it was evident,
As is the universal light of day,
He must have perished in it—Coward! coward!

He would not thus have done!

Luc. My lord—

Pyth. Speak not—

I know thou would'st admonish me to speed,
Or see him dead.

Cal. Pythias! Pythias!

[*Grasps his arm.*]

Pyth. Now let me go—away, I say!

Cal. Pythias!

Pyth. I say, unloose me, or by all—

Thou art as guilty, with thy blandishments,

That did provoke this ruin, as I am

For being tempted by thee!—Woman, away! [*Throws her off.*]

Cal. Unkind one!

Pyth. Ha! thou weepst!—Oh, Calanthe!

Forgive me—pity me—I am desperate!

I know not what I do—but—[*Embraces her.*—Oh, Calanthe,

There is a horrid fate that tears me hence.

Now, sirrah, lead me on!—Away! away!

Cal. Pythias! Pythias!

[*Clings to Pythias as he rushes out, preceded by Lucullus.*]

SCENE IV.—*A Dungeon.*

DAMON *discovered at a table, writing.*

Damon. Existence! what is that? a name for nothing!

It is a cloudy sky chased by the winds,—

Its fickle form no sooner chosen than changed!

It is the whirling of the mountain-flood,

Which, as we look upon it, keeps its shape.

Though what composed that shape, and what composes,

Hath passed—will pass—may, and is passing on,

Even while we think to hold it in our eyes,

And deem it there. Fie! fie! a feverish vision,

A crude and crowded dream, unwilling, unbidden,

By the weak wretch that dreams it. [*Noise of chains and bolts.*]

Enter PROCLES and two Guards.

Proc. Damon, thine hour is come.

Damon. Past, sir, say past—to come, argues a stay
Upon the coming. He has refused me, then,

Your general, Dionysius!—the king—
 He has refused me even this little respite
 I asked of him?

Proc. All! he refuses all.

Damon. Did'st tell him why I asked it? Did'st explain
 It was to have my wife warned here to Syracuse,
 From her near dwelling upon Ætna's side.
 To see me ere I die?

Proc. I said it, sir.

Damon. And he refused it?

Proc. Ay, sir; he refused.

Damon. Upon the instant?

Proc. Yes, upon the instant.

Damon. Is he not wedded?

Proc. Yes.

Damon. A father, too?

Proc. He is a father, too.

Damon. And he refused it?

I will attend you, and I pray you pardon—
 This is no time to play the catechist.
 One little boon I have to beg of thee;
 It is the last. I would not fain be irksome;
 It is the last I shall prefer on earth
 Unto my fellow-men. This is my testament:
 I pray thee give it to a friend of mine,
 Who may inquire about me: he will hold it,
 And use it for my wife.

Proc. His name?

Damon. It is—

I did not wish to trust my coward tongue
 With utterance of that name; I feared it would
 Pluck up all manhood by the roots; but, sir,
 This now is childish; Pythias, sir!—

[*Procles retires and talks with the guards.*]

Alas!

To-day will prove a woful wedding-day
 To thee and thy Calanthe!—And my Hermion,
 My fond, poor Hermion, and my boy—
 Good Procles,—

Let me not stand here talking idly thus—
I am quite ready—on, sir! I attend you!

[Exeunt Procles, Damon, and the guards.]

ACT III.

SCENE I.—*A Street.*

Enter four guards and PROCLES with DAMON in chains, followed by four more guards.

Damon. A moment's pause here, Procles.

[Procles motions the guards to halt.]

We discoursed together
Of an old friend of mine, who in all likelihood
Would question thee concerning my last thoughts,
While leaving this vain world; I do entreat thee,
When thou shalt see that man, commend me to him,
And say, a certainty of how true a friend
And father he will be unto my wife
And child—

Pyth. Hold back! It is impossible
That ye can butcher him, till we speak together!

Enter PYTHIAS, preceded by soldiers, who obstruct his way.

I am his nearest friend! I should receive
His dying words—hold back! *[Breaks through them.]*
Oh, Damon! Damon!

Damon. I wished for this, but feared it, Pythias!
Tush!—we are men, my Pythias; we are men,
And tears do not become us.

Pyth. Doom and death
In the same moment! Is there no hope, Damon?
Is everything impossible?

Damon. For me,
With Dionysius, everything—I craved
But six hours' respite, that my wife may come,
And see me—

Pyth. And he would not?

Damon. Not an hour—
Yet to have kissed her, and my little boy—
Just to have kissed her—

Pyth. The cold villain!

Damon. Well,
All that is o'er now, and this talk superfluous.
Ere you came up, my friend, I was about
To leave a greeting for you with the officer;
I bade him say, too—for, despite of rules
Well conned and understood, in such a time
As this—so sudden, hopeless, and unlooked for,—
The eye will water, and the heart grow cowardly,
At thoughts of home, and things we love at home;
And something like a sorrow, or a fear,
For what may happen them, will stick in the throat
To choke our words and make them weak and womanish!

Pyth. Tears have a quality of manhood in them,
When shed for what we love.

Damon. I bade him say,
That half my fear for her, and my young boy,
As to their future fate, was banished,
In the full certainty I felt of all
The care and kindness thou wilt have of them

Pyth. That was a true thought, Damon.

Damon. Pythias, I know it.

And when the shock of this hath passed away,
And thou art happy with thy sweet Calanthe—

Pyth. Damon!

Damon. Well, Pythias?

Pyth. Did'st thou not say
It was thy last desire to look upon
Thy wife and child, before—

Damon. I would give up,—
Were my life meted out by destiny
Into a thousand years of happiness,—
All that long measure of felicity,
But for a single moment, in the which
I might compress them to my heart.

Pyth. Good Procles,
Lead me at once to Dionysius—
I mean, unto the king—that's his new name—
Lead me unto the king—[*Trumpet is heard.*] Ha! here he comes!

Enter DIONYSIUS and DAMOCLES.

Behold me, Dionysius, at thy feet! [Kneels.
As thou dost love thy wife, and thy sweet children;
As thou'rt a husband and a father, hear me!
Let Damon go and see his wife and child
Before he dies—for four hours respite him—
Put me in chains: plunge me into his dungeon,
As pledge for his return; do this—but this—
And may the gods themselves build up thy greatness
As high as their own heaven. [Rises.

Dion. What wonder's this?
Is he thy brother?

Pyth. No, not quite my brother!
Not—yes, he is—he is my brother!

Dion. Damon—is this a quibble of thy school?

Damon. No quibble, for he is not so in kin,
Not in the fashion that the word puts on,
But brother in the heart!

Dion. [*To Damon.*] Didst urge him on
To this?

Pyth. By the gods, no!

Dion. And should I grant
Thy friend's request, leaving thee free to go,
Unwatched, unguarded, thou mak'st naught of it;
Quite sure that thou wilt come and ransom him,
At the imminent time?

Damon. Sure of it? Hearest thou, Heaven?
The emptiest things reverberate most sound,
And hollow hearts have words of boisterous promise.
I can say only—I am sure!

Dion. 'Tis granted.

[*Two officers take the chains off Damon, and place them on
Pythias.*

How far abides thy wife from hence?

Damon. Four leagues.

Dion. For six hours we defer thy death. 'Tis now
The noon exactly; and at the sixth hour
See that thou stand'st not far from him; away!
Conduct that man to prison.

Damon. Farewell, Pythias!

Pyth. And farewell, Damon! Not a word upon it.
Speed thee. What, tears?—Forbear.

Damon. I did not think
To shed one tear; but friendship like to thine—

Pyth. Farewell! Come, officer.

Damon. I pray thee, Procles,
Give me the testament thou hadst of me. [*Procles gives it to him.*
Pythias, thy hand again: Pythias, farewell!

Pyth. Farewell!

[*Exeunt Damon, Pythias, Procles, and guards.*

Dion. Oh, by the wide world, Damocles,
I did not think the heart of man was moulded
To such a purpose.

Dam. It is wondrous.

Dion. Wondrous!

Sir, it doth win from the old imaginers
Their wit and novelty!—

I'll visit Pythias in his dungeon: get me
A deep disguise. We'll use such artifice
As the time, and our own counsel, may suggest.—
If they should triumph, crowns are nothingness—
Glory is sound—and grandeur, poverty!

[*Exeunt.*

SCENE II.—*Another Street.*

Enter DAMON and LUCULLUS.

Luc. Oh, my dear lord, my master, and my friend,
The sight of you thus safe—

Damon. Safe!

Luc. For at least
A respite, my kind lord.

Damon. No more, Lucullus.
Is my horse ready?

Luc. Yes, the gallant grey,
Of Anaxagoras, you lately purchased.

[*Exit.*

Enter CALANTHE.

Cal. Hold, sir!—is what they tell me true?

Damon. Calanthe,

At any time save this thy voice would have
The power to stay me.—Prithee, let me pass—
Nor yet abridge me of that fleeting space
Given to my heart.

Cal. Speak! have they said the truth!
Have you consented to put in the pledge
Of Pythias' life for your return?

Damon. 'Tis better
That I should say to her—'Hermion, I die?'
Than that another should hereafter tell,
'Damon is dead!'

Cal. No! you would say to her,
'Pythias has died for me'—even now the citizens
Cried in mine ear, 'Calanthe, look to it!'

Damon. And do you think I would betray him!

Cal. Think of it?

I give no thought upon it—Possibility,
Though it should weigh but the least part of a chance
Is quite enough—Damon may let him die—
Ay, meanly live himself, and let him die!

Damon. Calanthe, I'll not swear. When men lift up
Their hands unto the gods, it is to give
Assurance to a doubt: But to confirm,
By any attestation, the return
Of Damon unto Pythias, would profane
The sanctity of friendship—Fare the well.— [*She clings to him.*
Nay, cling not to me.

Cal. So will Hermion cling—
But Damon will not so reject her.
She will implore thee back to life again,
And her loud cries will pierce thy inmost breast,
And Pythias will be murdered!

Damon. I must unloose thy grasping.

Cal. Mercy, Damon!

Damon. Unwillingly I stay thy struggling hands—
Forgive me for't.

Cal. Damon, have mercy on me!

Damon. May the gods bless thee!

[*Exit.*

Cal. Damon, mercy, Damon!

He flies!—and there's a voice that from my heart,
As from the grave cries out, that never more
He will return to Pythias.—Hermion—his child—
And his own selfish instinct—or some accident
May fall, and stay him back, and that will be
The axe to Pythias!—Oh, I will follow him—
I'll tell him that; and, like a drowning wretch,
Fasten about his neck, and cling to him!
But, ah!—he flies—his steed is on the wind!
My evil demon wings him, and he tramps
Already the wide distance!—Pythias,
The flowers in bridal mockery on my brow,
Thus I rend off, and keep them for the grave!

Enter DIONYSIUS, disguised.

Dion. Thy name's Calanthe, and thou art the bride
Of Pythias—is't not thus?

Cal. What dost thou come
To say to me of Pythias?

Dion. Art thou not
His bride?

Cal. The marriage-temple was prepared,
The virgins' voices were sent up to Heaven,
When death did all at once
Rise up, and all that pomp did disappear,
And for the altar, I behold the tomb—
He never will return!

Dion. He will not.

Cal. Ha!

Dost thou confirm my apprehensions?
They were black enough already—and thy smile—
It is the gloss upon the raven's plumes—
Thy smile is horrible!

Dion. Calanthe, hear me :
The tyrant Dionysius has resolved
To intercept this Damon, and prevent
His coming back to Syracuse.

Cal. Oh, gods!

Dion. I am an inmate in the tyrant's house,
And learned his fell decree!

Cal. Then speed thee hence :
Mount thou the fleetest steed in Syracuse—
Pursue the unhappy Damon—tell him this :
I know he has a brave and generous nature,
Will not betray his friend! Go after him,
And save my husband!

Dion. I have found a way
To rescue him already: thou and Pythias
Shall fly from Syracuse.

Cal. What! shall he 'scape
The tyrant's fangs?

Dion. Forever!—But thou must
Follow my precept.

Cal. I will obey you, sir,
And bless you!

Dion. Then to Pythias—come with me. [*Exeunt.*]

SCENE III.—*A terrace attached to the prison, with the sea outstretched before it.—A portal on one side—on the other side, the dungeon-door of Pythias, barred and chained.*

Enter DIONYSIUS, preceded by PROCLES, who points to the dungeon.

Dion. Is this the dungeon?—Unbar the door.—

[*Procles undraws the bolts and lets fall the chains.*]

I'll probe him deeply.—

Now observe well the orders that I gave thee!

[*Motions him away and opens the door.—Exit Procles.*]

My lord, Pythias!

Pyth. [*Within.*] How now! who calls me?

Dion. A friend, Pythias: the time is precious; haste,
And follow me.

Enter PYTHIAS, from dungeon.

Pyth. Where do you lead me?

Dion. I come

To serve and succor thee.

Pyth. And who art thou?

And how canst succor me?

Dion. I dwell beneath

The tyrant's roof, and learned by accident

This fell determination—he hath resolved—

Pyth. My life!

Dion. Thy life!

Ere this, he hath dispatched some twenty men

To intercept thy friend on his approach

To meet and ransom thee.

Pyth. Almighty Heaven!

Dion. He not arriving at the appointed hour,

Thy life is forfeited.

Pyth. We try the depth together; I had hoped

That one or other of us could have lived

For thy poor Hermion's, or Calanthe's sake—

No matter.

Dion. Pythias, I came to save thee.

Pyth. What dost thou mean?

Dion. Urged by my pity for such noble friends,

So trusting and betrayed—anxious, besides,

To leave the tyrant's court,

Hither I bribed my way.—Thy fair Calanthe

Shall be the partner of thy flight.—Thy father—

Pyth. Sir!

Dion. Yes, thy father, too—thy time-struck father,

Who, till this day, for many circling years

Hath not held human intercourse,

Was visited by me—he hath upraised him

From his lonely bed.

Pyth. Thou speak'st of miracles!

Dion. And ere I came, with all dispatch and secrecy,

I have provided in the port of Syracuse

A good, quick-sailing ship—yonder she lies,

Her sails already spread before the breeze,
And thou and thy Calanthe—see, she comes—
Haste, lady, haste to thy betrothed lord!

Pyth. Wide-working Heaven, Calanthe?

Enter CALANTHE.

Cal. Pythias!

Though, when thou should'st have cherished, thou did'st spurn
me,—

Though, in the holy place where we had met
To vow ourselves away unto each other,—
Though there, when I was kneeling at thy feet,
Thou didst forswear and mock at me—yet here
I do forgive thee all—and I will love thee
As never woman loved her young heart's idol.
So thou but speed'st to safety!

Pyth. Hold, Calanthe.—

If mothers love the babe upon the breast,
When it looks up with laughter in his eyes,
Making them weep for joy—if they can love,
I loved, and do love thee, my own Calanthe:
But wert thou magnified above thyself,
As much in fascination as thou art
Above all creatures else—by all the gods,
In awful reverence sworn, I would not cheat
My honor!

Cal. How!

Dion. Madam, what dost intend?

Pyth. Dost thou not know the tyrant spared his life
On the security I gave for him?
Stand I not here his pledge?

Dion. [*Aside.*] 'Tis wonderful!
His brow is fixed; his eye is resolute.

Cal. Pythias, mine idolized and tender Pythias,
Am I then scorned?

Dion. The tyrant doth break faith with thee.

Pyth. 'Tis said so.

Cal. And Damon cannot come to be thy ransom.

Pyth. I have heard it, my Calanthe.

Cal. And that thou—

That thou—Oh, gods!—must die when he comes not!

Pyth. And that I know, Calanthe.

Cal. If thou knowest it,

What is thy heart, then, that it can still be obstinate?

Pyth. I should not have heard it; or, having heard it,
I still may hold it false. This busy world
Is but made up of slight contingencies—
There are a thousand that may alter this,
Or leave it where it was; there is not one
Should push us a mere point from any pledge
Of manliness and honor!

Yet would I live!

Live to possess my own Calanthe here,
Who recommends existence with a smile

So sad and beautiful!—Yet would I live—

But not dishonored!—Still, Calanthe, he *may* return:

May! may!—That word ends all! Death looks but grimly,

And the deep grave is cheerless—yet I do—

I do prefer the certainty of death

Unto the possibility of dishonor!

Dion. Behold! Behold!

[*Pointing off.*

The good ship hath her streaming signal out!

The canvas swells up to the wooing wind!

The boat puts off—now, now, or never!

Cal. See

How swiftly, in her gallant liberty,

She comes through the calm sea!—Oh, hark! the oars

How rapidly they plash in harmony!

Oh, look at Freedom, Pythias, look at it!

How beautiful it is upon the sea!

Pythias, my Pythias—Oh! how we shall laugh

While bounding o'er the blessed wave that bears us

From doom and death, to some fair Grecian isle!

Dion. See, they approach! dost hesitate?

Cal. Pythias!—my husband, Pythias!

Pyth. No! no! so help me heaven!—'Tis hard!

It plucks my heart up—but, no! no!

Cal. Oh, gods!

[Pythias rushes into the dungeon—Calanthe falls into the arms of Dionysius.]

ACT IV.

SCENE I.—*A garden.—A table with fruit laid out.*

HERMION *discovered arranging a little feast.—Her CHILD beside her, with a basket of flowers.*

Child. Will he come soon home, mother?

Her. I pray the gods

He may, my child.

Child. It seems so long a time

Since he has ta'en me on his knee, and kissed me.

Her. Hark thee, my boy!

This is the hour wherein Lucullus said

Thy father would arrive to visit us.

Go, see if he be coming; he'll be glad

To greet the rosy fruit upon thy cheeks,

Even as he enters our sweet garden here.

Hie thee, and bear me word if he approaches—

The first kiss shall be thine.

[Exit Child.]

Thou unkind Damon!

To send me here to woman's loneliness,

A prey to all the sickening hopes and fears

I must have of thee, in these blustering times.

Enter DAMON with the CHILD in his arms.

Child. See, I have found him for you, mother!

Her. Ha!

Damon. Hermion! my treasure, Hermion!

Her. My dear lord!

I had prepared this little feast for you,

But hope at last grew sick within my heart,

And I could hardly force it to a thought

That yet thou wouldst arrive. Oft I looked out

Upon the weary way thou shouldst have journeyed,

And oft the hills' dim vapor rose like Damon,
Till the sun came to shape it, and to show me
That yet thou wert away.

Damon. And are ye, then,
Are ye so helpless in our absence, *Hermion*?

Her. Come, now—you know it. Oh, my dear, dear husband!
If I should tell thee of my quaking heart,
While thou art bustling there in Syracuse—
Why wilt thou start?—'twould cheat thee of thy tears,
And make thee womanish; and—for I know
Thou lov'st thy own poor *Hermion*—thou shouldst swear
Never again to leave her.

Damon. Nerve me, Heaven!

Her. Indeed thou shouldst! and look thee here, my *Damon*!
But for this little boy, here, and his talk,—
His childish prattle on my knee, of what
He would achieve and be—Come, sir, rehearse
These matters over; say, what wouldst thou be?

Damon. What wouldst thou be, my boy?

Child. A soldier, father.

Damon. Come, come, now, not a soldier.

Child. Nay, but I'd choose, sir,
To be what *Pythias* is.

Damon. [*Much moved.*] Thou'rt a brave boy!
Go pluck a flower from yonder gay recess,
At the other end of the garden. Wreath me now
The fairest garland for my welcome—there—
A brave, brave boy!—

[*Exit Child.*]

[*Aside.*] Now, gods!

Her. Dost thou not think
He grows apace?

Damon. Have I in all my life
Given thee an angry look, or word, or been
Ever an unkind mate, my *Hermion*?

Her. Never! the gods know, never!

Damon. From thy heart
Thou sayest this?

Her. Yea, from my inmost heart.

Damon. I am glad of it; for thou wilt think of this
When I am dead, my Hermion, and 'twill make thee
The kindest mother to our boy!

Her. Oh, gods!
Why dost thou talk of death? Damon, thy cheek,
Thy lip is quivering—art sick or grieved
With some discomfiture? Oh, these wild wars
And bickerings of the state—how have they robbed thee
Of thy soul's quiet.

Damon. Tell me, tell me, Hermion,—
Suppose I should impart the heaviest news
That could possess thine ear: how wouldst thou bear it?

Her. Laugh at it!—mock at it, to make thee smile,
And teach thee to be happy in despite
Of any turn of fortune. What dost thou mean?
What heavy news? I know the part thou takest
In the state's service. Hath the tyrant risen?

Damon. He hath; but that's not it.

Her. The Carthaginians
Have sacked the city?

Damon. No!

Her. Why, then, thy friend,
So well beloved of thee—Pythias!—'Tis he!

Damon. No, thank the gods, not he!

Her. What is it, then?—
The heaviest news that could possess mine ear!—
Ha! 'tis thyself—some danger hath befallen thee,
Or threatens thee.—Speak, my dear Damon, speak,
Or I shall die of thoughts that come to kill me!

Damon. When I wooed thee, Hermion,
'Twas not the fashion of thy face, or form—
Though from the hand of Heaven thou camest so rich
In all external loveliness—it was not
Such excellence that riveted my heart,
And made me thine; but I said to myself
Thus:—Here is one, who, haply were I wrecked
Or, were I to-morrow, or a later day,
Struck down by fortune—

Her. Wert thou made as low
From what thou art as earth's foundation-stone
Is from the top of Ætna—did men scorn thee—

Damon. Nay, thus I said, my Hermion :—Did their scorn
Fall deadly as it might—here is a woman
Who hath such firm devotion in her love,
She would not rend my heart, but for my sake,—
And, should we have a child, for his sake, too—
Bear firmly up, though death itself—

Her. Death! Death!

Damon. [*Giving the Testament.*] Take this—read this—'twill
speak what I cannot!

I thought I could, and by the gods I cannot!

Her. Ha! here's a poisoning adder in this scroll—
It eats into my heart!—Die! Damon! Death!
When? how? I cannot understand it—Die!
Where? what offence?

Damon. I have been doomed to death by Dionysius.

Her. But thou hast 'scaped the sentence; thou art here
Alone! unguarded!—It is but to fly
To Greece, or Italy, or anywhere
From this.

Damon. From this to Syracuse.—I'll tell thee:
Ere now I had been dead—

Her. No! no!

Damon. Ere this
I had been dead, but that my friend, my Pythias,
By putting on my fetters—giving up
Himself as hostage for my sure return,—
Wrought on the tyrant to bestow me time
To see thee here.

Her. By the wide world, thou shalt not!
I hold thee here—these arms encompass thee
As doth thy heart its life-spring!

Damon. Not!

Her. Thou shalt not!

Damon. Not! not return!—Not go to take my friend
Out of the fetters I have hung upon him?

Her. Life! to save that, the wrong becomes the right.
 The gods that made us have so quickened us,
 Nature so prompts us, and all men forgive it,
 Because all men would do it. By the love—
 If thou hast any—of thy wife and child— [Kneels.
 Ay, frown—

Enter CHILD, with flowers.

Do Damon, frown, and kill me, too,
 Or live for us! [Sees the Child, who is approaching her.
 Ha! the blessed gods have sent thee
 With thy sweet helplessness—Kneel down, my child,
 Hold up thy little hands with mine, and pray
 Not to be made an orphan—not so soon,
 So very soon!—Kind Damon, look upon us!
 Husband, look on us, we are at thy feet!

Damon. Ye are!—I see it, and my heart bleeds for you.
 Nay, I must turn my eyes away from you
 While you are urging me to my dishonor,
 And bid me murder him that I may live!
 Hermion, farewell! [Turning round and embracing her.

Her. [In agony.] Live, Damon! live! live! live!
 [Swoons in his arms.

Damon. Hermion, my life, look up! awake, my Hermion!
 The hour is past! I trifle with necessity!
 Hermion! I now indeed must part from thee,
 All pale, and cold, and death-like as thou art:
 Thus may I part from thee, to go and be
 Myself full soon as cold!— [Places Hermion on the garden bench.
 Ah! let me hold thee from the earth, and say
 With what a broken-hearted love I press thee
 For the last time! [Kissing her.] Farewell, farewell, forever!
 Once more!

Child. Father, father!

Damon. My child, too!—Oh, this is too much!
 My little orphan!—my dear boy! the gods,
 The gods will take my care of thee, my child!
 [Places Child near Hermion, and rushes out.

SCENE II.—*The Exterior of Damon's Villa.**Enter* LUCULLUS.

Luc. It is accomplished! I have slain his horse!
 Never shall he return! This hand has cast
 An intercept between him and the block!
 Perchance he'll kill me—but I heed not that:—
 The time shall be, when, at Lucullus's name,
 He will lift up his hands, and weep for me.
 Ha! while I speak, he comes! In desperate haste,
 He rushes from the garden! Shall I fly
 From the swift fury will await upon
 The terrible revealment?—'Tis too late!

Enter DAMON.

Damon. 'Tis o'er, Lucullus; bring thou forth my horse!
 I have stayed too long, Lucullus, and my speed
 Must leave the winds behind me. By the gods,
 The sun is rushing down the west!

Luc. My lord—

Damon. Why dost thou tremble? Fetch the color back
 Into thy cheek, man, nor let thy weak knees
 Knock on each other in their cowardice!
 Time flies—be brief—go bring my horse to me!
 Be thou as swift as speech, or as my heart is!

Luc. My lord!—

Damon. Why, slave, dost hear me?
 My horse, I say! The hour is past already,
 Whereon I bade old Neucles summon me.

Luc. My generous master, do not slay me!*Damon.* Slave!

Art mad? or dost thou mock me in the last
 And most fearful extremity?—Yet you speak not!

Luc. You were ever kind and merciful, nor yet
 Commended me unto the cruel whip,
 And I did love you for it!

Damon. Where's my horse?

Luc. When I beheld the means of saving you,
 I could not hold my hand—my heart was in it,

And in my heart, the hope of giving life
And liberty to Damon; and—

Damon. Go on!

I am listening to thee!

Luc. And, in hope to save you.

I slew your steed!

Damon. Almighty Heavens!

Luc. Forgive me!

[*Kneels.*

Damon. I am standing here to see if the great gods
Will with their lightning execute my prayer
Upon thee! But thy punishment be mine!

I'll tear thee into pieces!

[*Seizes him.*

Luc. Spare me! Spare me!

I saved thy life. Oh, do not thou take mine!

Damon. My friend! my friend! Oh, that the word would
kill thee!

Pythias is slain!—his blood is on my soul!

He cries, where art thou, Damon? Damon, where art thou?

And Damon's here!—The axe is o'er his neck,—

And in his blood I'm deluged!

Luc. Spare me! Spare me!

Damon. A spirit cries, "Revenge and Sacrifice!"

I'll do it—I'll do it—Come—

Luc. Where should I go?

Damon. To the eternal river of the dead!

The way is shorter than to Syracuse—

'Tis only far as yonder yawning gulf—

I'll throw thee with one swing to Tartarus,

And follow after thee!—Nay, slave, no struggling!

Pythias is grown impatient! His red ghost

Starts from the ground, and, with a bloody hand,

Waves to the precipice!

Luc. Have mercy!

Damon. Call

For mercy on the Furies—not on me!

[*Exit, dragging Lucullus.*

ACT V.

SCENE I.—*A public place in Syracuse.—A scaffold, with steps ascending to it.—The gates of a prison.—Executioner with an axe, and Guards discovered.*

DAMOCLES and PROCLES *discovered.*

Proc. It is a marvellous phantasy, thou speakest of,
In Dionysius.

Dam. Yes, his mind is made
Of strange materials, that are almost cast
In contrariety to one another.
The school and camp, in his ambition, make
A strange division; "with the trumpet's call
"He blends the languor of the poet's lyre!
"The fierce, intrepid captain of the field
"Hath often, on the great Athenian stage,
"Coped with the mightiest monarchs of the Muse;
"And, in mine apprehension, he doth prize
"The applauses of that polished populace
"More than the rising shout of victory.

Proc. "And, over all, that science, which doth hold
"Touching the soul and its affections,
"Its high discoursing, hath attracted him."
It is his creed, that, in this flesh of ours,
Self ever entertains predominance;
And to all friendship he hath ever been
A persevering infidel. For this,
Belike, he tries a strange experiment.
What sayest thou? Will Damon come again?

Dam. "Our love of life is in the very instinct
"Of mere material action, when we do
"Even so slight a thing as wink an eye
"Against the wind. Place me a soulless dog
"Upon the bare edge of a height, and he
"Shall shudder and shrink back, though none have proved
"To his capacity that the fall were dangerous."
I hold the thing impossible.

Proc. He'll not !

Dam. What, when he feels his pent-up soul abroad,
His limbs unfettered, "and the mountain-breeze
"Of liberty all around him, and his life
"Or death upon his own free choice dependent?"
'Tis visionary!

Proc. But is there no hope
Of Dionysius' mercy?

Dam. He'll not give
A second's hundredth part to take a chance in.
"His indignation swells at such a rashness,
"That, in its fling of proud philosophy,
"Can make him feel so much out-soared and humbled."
What a vast multitude upon the hills
Stretch their long blackening outline in the round
Of the blue heavens!

Proc. They wait the great event.
"Mute expectation spreads its anxious hush
"O'er the wide city, that as silent stands
"As its reflection in the quiet sea."
Behold upon the roof what thousands gaze
Toward the distant road that leads to Syracuse!
An hour ago a noise was heard afar,
Like to the pulses of the restless surge;
But as the time approaches, all grows still
As the wide dead of midnight!

Calanthe. [*Without.*] There's no power
Shall stay me back! I must behold him die,
Then follow him!

Enter CALANTHE, followed by ARRIA.

Arria. My child!

Cal. I cannot hear thee!
The shrieking of the Furies drowns thy cries!

Arria. This is no place for thee—no place, Calanthe,
For such a one as thou!

Cal. No other place
Is fit for such a wretch! I am his wife
Betrothéd, though not married. There's no place

For me but at his side : in life or death
 There is no other.
 There is the scaffold with the block on it !
 There is the—Oh, good gods !

Arria. Come back, my child !

“ Good Damocles, give me your aid to bear
 “ This wretched woman hence.

Cal. “ Oh, mother, mother,
 “ I’ll not be grudged that horrible delight !
 “ I’ll take one long and maddening look of him,
 “ Whom in the morn I thought I should have waited,
 “ Blushing within the chamber of a bride,
 “ And with a heart all full of love and fear.
 “ Now I await him in a different place,
 “ And with a cheek that ne’er shall blush again ;
 “ Whose marble may be spotted o’er with blood,
 “ But not with modesty : love yet remains,
 “ But fear, its old companion’s fled away,
 “ And made room for despair !”

Enter DIONYSIUS, still in disguise.

Ha ! are you come ?
 ’Twas you that told me so,
 And froze the running currents in my bosom,
 To one deep cake of ice ! You said too well
 That Damon would not come.—The selfish traitor !
 The traitor Damon !

Dion. Hark thee, Calanthe !

It was an idle tale I told to thee !

Cal. Ha !

Dion. A mere coinage, an invention.

Cal. I do not ask thee why that tale was framed—
 Framed in thy cold, deliberate cruelty—
 But only this one question :—May he yet—
 May Damon yet return ?

Dion. He may—he is
 As free to come, or stay, as are the winds,

Cal. And Dionysius withholds him not ?

Dion. He does not.

Cal. Whatsoe'er thou art, the gods,
 For that one word, be unto thee and thine
 Guardians forever!—Oh, that ray of hope
 That breaks upon my soul is worth a flood
 Of the sweet daylight of Elysium!
 Damon may yet return!—But, powers of Heaven!
 Death is prepared already!—What is the time?

Dion. Thou may'st perceive by yonder dial-plate
 Against the temple, six poor minutes only
 Are left for his return.

Cal. And yet he comes not!
 Oh, but that temple, where the shade of time
 Moves unrelentingly, is dedicate
 To the great Goddess of Fidelity—
 She will not, in the face of her high fane,
 Let such a profanation hurl forever
 The altars of her worship to the ground;
 For who will offer incense to her name
 If Damon's false to Pythias? [*Sound of chains and bolts.*
 Ha! they unbar
 The ponderous gates!—There is a clank of chains!
 They are leading him to death!

Dam. Bring forth the prisoner!

*The gates of the prison are flung open, and PYTHIAS is discovered.
 He advances to the scaffold.*

Cal. Pythias!

Pyth. Calanthe here! [*She rushes into his arms.*] My poor,
 fond girl!

Thou art the first to meet me at the block,
 Thou'lt be the last to leave me at the grave!
 How strangely things go on in this bad world—
 This was my wedding-day; but for the bride,
 I did not think of such a one as death!
 I deemed I should have gone to sleep to-night—
 This very night—not on the earth's cold lap—
 But, with as soft a bosom for my pillow,
 And with as true and fond a heart-throb in it
 To lull me to my slumber, as e'er yet

Couched the repose of love. It was, indeed,
A blissful sleep to wish for!

Cal. Oh, my Pythias,
He yet may come!

Pyth. Calanthe, no! Remember
That Dionysius hath prevented it.

Cal. That was an idle tale of this old man,
And he may yet return!

Pyth. May yet return!
Speak!—how is this? return!—Oh, life, how strong
Thy love is in the hearts of dying men!
[*To Dionysius.*] Thou'rt he; didst say the tyrant would prevent
His coming back to Syracuse?

Dion. I wronged him.

Pyth. Ha! were it possible!—may he yet come!

Cal. Into the sinews of the horse that bears him
Put swiftness, gods!—let him outrace and shame
The galloping of clouds upon the storm!
Blow breezes with him; lend every feeble aid
Unto his motion!—and thou, thrice solid earth,
Forget thy immutable fixedness—become
Under his feet like flowing water, and
Hither flow with him!

Pyth. I have taken in
All the horizon's vast circumference
That, in the glory of the setting sun,
Opens its wide expanse, yet do I see
No signal of his coming!—Nay, 'tis likely—
Oh, no—he could not! It is impossible!

Cal. I say he is false! he is a murderer!
He will not come! the traitor doth prefer
Life, ignominious, dastard life!—Thou minister
Of light, and measurer of eternity
In this great purpose, stay thy going down,
Great sun, behind the confines of the world!
On yonder purple mountains make thy stand!
For while thine eye is opened on mankind,
Hope will abide within thy blessed beams—
They dare not do the murder in thy presence!

Alas! all heedless of my frantic cry,
He plunges down the precipice of Heaven.
Pythias—Oh, Pythias!

Pyth. I could have borne to die,
Unmoved, by Dionysius—but to be torn
Green from existence by the friend I loved,—
Thus from the blossoming and beauteous tree
Rent by the treachery of him I trusted!
No! no! I wrong thee, Damon, by that half thought—
Shame on the foul suspicion! he hath a wife,
And child, who cannot live on earth without him,
And Heaven has flung some obstacle in his way
To keep him back, and lets me die, who am
Lest worthy, and the fitter.

Proc. Pythias, advance!

Cal. No, no! why should he yet? It is not yet—
By all the gods, there are two minutes only!

Proc. Take a last farewell of your mistress, sir,
And look your last upon the setting sun—
And do both quickly, for your hour comes on!

Pyth. Come here, Calanthe! closer to me yet!

[*Embraces her.*]

Ah! what a cold transition it will be
From this warm touch, all full of life and beauty,
Unto the clammy mould of the deep grave!
I prithee, my Calanthe, when I am gone,
If thou shouldst e'er behold my hapless friend,
Do not upbraid him. This, my lovely one,
Is my last wish—remember it!

Cal. Hush! Hush!

Stand back there!

Pyth. Take her, you eternal gods,
Out of my arms into your own!—Befriend her!
And let her life glide on in gentleness,
For she is gentle, and doth merit it.

Cal. I think I see it—

Proc. Lead her from the scaffold!

Pyth. Arria, receive her!—yet one kiss—farewell!
Thrice—thrice farewell!—I am ready sir.

Cal. Forbear!

There is a minute left: look there! look there!
 But 'tis so far off, and the evening shades
 Thicken so fast, there are no other eyes
 But mine can catch it—Yet, 'tis there! I see it—
 A shape as yet so vague and questionable,
 'Tis nothing, just about to change and take
 The faintest form of something!

Pyth. Sweetest love!

Dam. Your duty, officer. *[Officer approaches her.*

Cal. I will not quit him
 Until ye prove I see it not!—no force
 Till then shall separate us.

Dam. Tear them asunder!

Arria, conduct your daughter to her home.

Cal. Oh, send me not away—Pythias, thine arms—
 Stretch out thine arms, and keep me!—see, it comes!
 Barbarians!—Murderers!—Oh, yet a moment—
 Yet but one pulse—one heave of breath! Oh, heavens!

[Swoons, and is carried away by Arria and Officers.]

Pyth. *[To the Executioner.]* There is no pang in thy deep
 wedge of steel

After that parting.—Nay, sir, you may spare
 Yourself the pains to fit me for the block.—

[Drawing the lining of his tunic lower.]

Damon, I do forgive thee!—I but ask
 Some tears unto my ashes!

[A distant shout is heard—Pythias leaps up on the scaffold.]

By the gods,
 A horse and horseman!—Far upon the hill,
 They wave their hats, and he returns it—yet
 I know him not—his horse is at the stretch!
 Why should they shout as he comes on? It is—
 No!—that was too unlike—but there, now—there!
 Oh, life, I scarcely dare to wish for thee;
 And yet—that jutting rock has hid him from me—
 No!—let it not be Damon!—he has a wife
 And child!—gods!—keep him back!—

[A shout.]

[Shouts.]

Damon. *[Without.]* Where is he!

DAMON *rushes in, and stands for a moment, looking round.*

Ha!

He is alive! untouched! Ha! ha! ha!

[Falls with an hysterical laugh—loud shouts without.]

Pyth. The gods do know I could have died for him!

And yet I dared to doubt!—I dared to breathe

The half-uttered blasphemy! *[Damon is raised up.]*

He faints!—How thick

This wreath of burning moisture on his brow!

His face is black with toil, his swelling bulk

Heaves with swift pantings. Damon, my dear friend!

Damon. Where am I? Have I fallen from my horse,

That I am stunned, and on my head I feel

A weight of thickening blood!—What has befallen me?

The horrible confusion of a dream

Is yet upon my sight.—For mercy's sake,

Stay me not back—he is about to die!

Pythias, my friend! Unloose me, villains, or

You'll find the might of madness in mine arm!

[Sees Pythias.] Speak to me; let me hear thy voice!

Pyth. My friend!

Damon. It pierced my brain, and rushed into my heart!

There's lightning in it!—That's the scaffold—there

The block—the axe—the executioner!

And here he lives!—I have him in my soul!

[Embraces Pythias.] Ha! ha! ha!

Pyth. Damon!

Damon. Ha! ha!

I can but laugh!—I cannot speak to thee!

I can but play the maniac, and laugh!

Thy hand!—Oh, let me grasp thy manly hand!—

It is an honest one, and so is mine!

They are fit to clasp each other! Ha! ha! ha!

Pyth. Would that my death could have preserved thee!

Damon. Pythias,

Even in the very crisis to have come,—

To have hit the very forehead of old time!

By heavens! had I arrived an hour before

I should not feel this agony of joy—

This triumph over Dionysius!

Ha! ha!—But didst thou doubt me? Come, thou didst—
Own it, and I'll forgive thee.

Pyth. For a moment.

Damon. Oh, that false slave!—Pythias, he slew my horse,
In the base thought to save me! I would have killed him,
And to a precipice was dragging him,
When, from the very brink of the abyss
I did behold a traveler afar,
Bestriding a good steed.—I rushed upon him,
Choking with desperation, and yet loud
In shrieking anguish, I commanded him
Down from his saddle; he denied me—but
Would I then be denied? As hungry tigers
Clutch their poor prey, I sprang upon his throat:
Thus, thus, I had him, Pythias! Come, your horse,
Your horse, your horse, I cried. Ha! ha! ha!

Dion. [*Advancing and speaking in a loud tone.*] Damon!

Damon. [*Jumping on the scaffold.*] I am here upon the scaffold! look at me!

I am standing on my throne; as proud a one
As yon illumined mountain, where the sun
Makes his last stand; let him look on me too;
He never did behold a spectacle
More full of natural glory. Death is—[*Shouts.*] Ha!

All Syracuse starts up upon her hills,
And lifts her hundred thousand hands. [*Shouts.*] She shouts!

Hark, how she shouts! [*Shouts.*] Oh, Dionysius!

When wert thou in thy life hailed with a peal

Of hearts and hands like that one? Shout again!

[*Shouts.*

Again! [*Shouts*] until the mountains echo you,

And the great sea joins in that mighty voice,

And old Euceladus, the Son of Earth,

Stirs in his mighty caverns. [*Shouts.*] Tell me, slaves,

Where is your tyrant? Let me see him now;

Why stands he hence aloof? Where is your master?

What is become of Dionysius?

I would behold, and laugh at him!

[Dionysius advances between Damon and Pythias—Damon being on the scaffold—and throws off his disguise.]

Dion. Behold me.

Dam. and Pyth. How?

Dion. Stay your admiration for awhile,
Till I have spoken my commandment here,
Go, Damocles, and bid a herald cry
Wide through the city, from the eastern gate
Unto the most remote extremity,
That Dionysius, tyrant as he is,
Gives back his life to Damon.

[Exit Damocles.]

Pyth. How, Dionysius?

Speak that again!

Dion. I pardon him.

Pyth. Oh, gods!

You give his life to Damon?

Dion. Life and freedom!

[Shouts and drums. Damon staggers from the scaffold into the arms of Pythias.]

THE END.



CHAPTER V.

Origin of the Knights of Pythias—Declaration of Principles—Founders, Declaration of the Supreme Lodge as to—"Brief Sketch"—Affidavit of Authentication—Justus Henry Rathbone—Robert Allen Champion—Wm. Henry Burnett—David L. Burnett—Edward Sullivan Kimball.

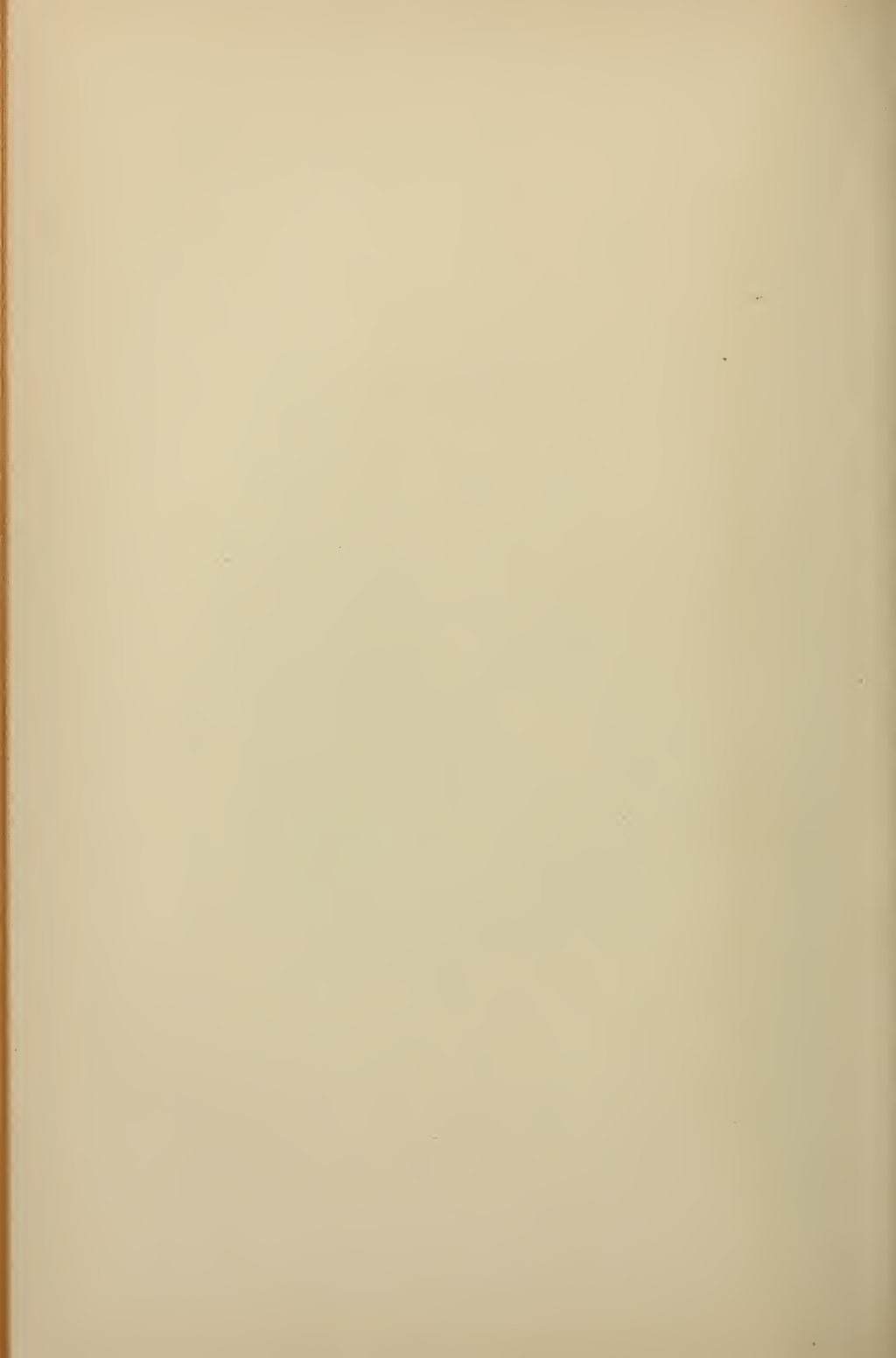


GIVEN thus briefly the history of the land and the people that gave birth to Damon and Pythias, and the story, both historic and poetic, of those two sworn friends, we will here enter upon an era in which we are all more deeply interested. Having at the outset declared our faith in and love for secret fraternal or benevolent societies, we come now to those of our own day, and especially to the origin of the modern organization of the Knights of Pythias.

As a society it had its birth, development, and now has its steadily increasing growth, in the hearts, minds and actions of the noble-souled men of this grandly progressive nation, reaching out and spreading, like the ever-widening circles of ocean waves, until ultimately, we believe, it will have reached every shore with its beneficence. The wonderful harvest of good that has thus far crowned its work is found in the ripe, golden fruits of genuine sympathy for humanity, carried into every-day life and wrought into actual realities for man's good. The noble deeds and practical work of modern Pythianism has been, and is to-day, helping to make a better history for our nation, for the world, for humanity. Wherever our Castle Halls have been, or shall be, estab-



Fratly, & truly yours
Justus H. Rathbone



lished, the pages of that history, as it is now read, or shall be in the hereafter, will have recorded thereon, in words of light and love, deeds that had their origin in that spirit of loving Friendship, Charity and Benevolence so beautifully taught in our Book of Laws—God's revealed word to man.

The history of America has not, like the nations of the old world, the charm of classical and legendary associations entwined about it. In this fair land no moss-covered ruins, nor ivy-clad towers crumbling into decay, are found by the antiquarian, from which the poet may weave mysterious legend or bewitching verse. Our fields are bright and green in the early spring morning of our history; her institutions and her temples are structures of the living present; her fruits are found in the bountiful harvest that has come from the casting of the bread of charity on this great sea of humanity, returning thus early to enrich and beautify, not the outside world alone, but also the hearts and minds of men and women of society at large.

Her history is full of fresh life, vigorous youth, and the strength and daring of manhood in its prime, wherein all are free to follow the noblest impulses of the soul; her foundations laid, and the superstructure built thereon, by the sturdy blows and heroic daring of her sons, and her homes made bright and happy by the patient bearing of hardships; perils and privation by her daughters.

This nation is to us, and for all mankind, a new and beautiful temple, complete in its formation, commemorating the lives, achievements and public spirit of the truly praiseworthy in the world's great battle for human rights and man's betterment; not yet grown to its highest limit, but gathering strength and spreading its branches farther and farther, year by year. So has it been with this vigorous American Order of Knights of Pythias, and the history of the two are not so greatly dissimilar.

We do not, as does Masonry, have clustering about our shrine the clinging ivy of centuries' growth, nor is there yet wreathed about our altars the mysterious legends reaching back into the dim and misty ages of the long ago. We come with *present* relief for man's *present* necessities.

Amid the stirring scenes, within hearing of the thunders of the artillery and the rattle of the musketry of the terrible war that desolated homes, laid waste the once fertile valleys, and filled the entire nation with mourning, from 1861 to 1865, may be found the birthplace and natal day of this modern Order. When war was holding high carnival, when all the lessons of friendship in the world's history seemed well-nigh forgotten, when men had learned distrust instead of confidence, when avarice held the place of charity and benevolence, then it was that the Order of Knights of Pythias rose, like the Star of the East. and once more proclaimed "Good will to man."

"'Twas a night dark and gloomy, and the blood of brothers slain
Had our country's altar overflown, leaving dread and awful stain,
And a crimson, gory curtain, heavy, dripping wet,
Had veiled our nation's temple, when a few good brothers met.

"'Mid the roar of deadly cannon and the clash of cruel steel,
They planned our beauteous temple, with a grand, heroic zeal—
With a prayer to the God of heaven, in the font of living grace,
There they christened our loved Order, and vouchsafed it to the race."

The time may have seemed inauspicious for the establishment of an Order, with any hope of its taking root and growing into any very great proportions, much less for its becoming a permanent organization and spreading out its branches until the brotherhood to-day are resting within its refreshing shade in every state and territory of the United States, into the British Possessions, and in the islands of the sea.

Most beautifully did those brave men announce the

fundamental principles of the Order they there founded and christened "THE KNIGHTS OF PYTHIAS."

"Founded on naught but the purest and sincerest motives, its aim is to alleviate the suffering of a brother, succor the unfortunate, zealously watch at the bedside of the sick, soothe the dying, perform the last sad rites at the grave of a brother, offering consolation to the afflicted, and caring for the widow and the orphan. Having these principles in view, we will endeavor to exemplify them by practical tests; and if, by the grace of God, it shall successfully carry out this object, they will feel that their mission has not been in vain."

Noble words were these, and fitly spoken, and most wonderfully have they been lived up to in letter and spirit by the founders and those who have come after. How sweetly and soothingly, amidst all the harsh and discordant words that at that time were heard, must these fraternal words have fallen on the ear! It was as if a chime of silver bells, attuned to harmony and peace, had suddenly taken the place of the blaring bugle and rolling drum. It was to be a fraternity that meant loyalty to a brother even unto death. Soldiers and citizens as they were who founded this Society, most fitting it was that they should take as their prototypes the soldier and citizen senator of ancient Syracuse, pledging each to the other a friendship that was to be as lasting as life itself; that would, if need be, guard, defend and save the life of a brother, though death met the defender face to face; a friendship that was not to be bartered or sold, a loyalty that could *not doubt* the loyalty of a brother, a solemn remembrance of a promise once given, and a realization that the promise bound one's honor to its faithful performance. Realizing all these things, how much more fitting it was that they should make their great exemplars the soldier, hot-blooded and passionate, but true as the blade he carried, and the dignified and noble-souled senator—Damon and

Pythias, of ancient Sicily. These are our prototypes—these the men whose virtues we are taught to emulate, and whose faithfulness and devotion, one to the other, are to be the rule and guide of our lives as brothers.

These being the principles on which the Order of Knights of Pythias was founded, our first question to be asked is, who was the founder, and who his associates in the work of preparing the design, laying the foundation, and erecting thereon the beautiful Pythian temple?

This question must be answered by the highest authority known to our Order—the Supreme Lodge Knights of Pythias—and although this question was settled twelve years after the Knights of Pythias was born to the world, yet at this point in our work is the place to record it, even though we do retrace our steps in the further prosecution of our self-appointed task.

176 At the session of the Supreme Lodge held in the city of Philadelphia in 1886, Supreme Representative Foxwell, of the District of Columbia, presented for and in the name of Calanthe Lodge, No. 11, K. of P., of the Grand Jurisdiction of the District of Columbia, to the Supreme Lodge, a memorial picture of the founder of the Order, J. H. Rathbone, and a sketch of the original history of the Order. This sketch, on motion of Representative Oyler, of Indiana, was referred to a special committee for examination and verification. The sketch was prepared by Bro. J. H. Rathbone, and the original parties to whom the obligation was first administered by Bro. Rathbone, and the work was verified by the affidavits of the parties. Connected with this sketch was also a brief outline biography of the first members of the Order—Rathbone, Champion, W. H. and D. L. Burnett, and Kimball.

The special committee appointed consisted of Past Supreme Chancellor Read, Representative Lindsay (afterward Supreme Chancellor), of Maryland, and Supreme Master at Arms Latham. Later in the session Past

Supreme Chancellor Read, on behalf of the committee, made the following report, which was adopted:

"Your committee, to whom was referred the brief history as to the Founder of the Order of Knights of Pythias, beg leave to report that they have had before them Bro. J. H. Rathbone, and also J. T. K. Plant, who has been represented as one of the founders of the Order; and upon the statement of Past Supreme Chancellor J. T. K. Plant, your committee are fully satisfied Past Supreme Chancellor Justus H. Rathbone is entitled to the honor of being the Founder of the Order of Knights of Pythias; and offer the following resolution:

"*Resolved*, That the documents presented to the Supreme Lodge, purporting to be a brief origin of the Order, and Justus H. Rathbone as sole Founder, be fully recognized as such by this Supreme Lodge of the World.

(Signed)

"SAMUEL READ,

"G. W. LINDSAY,

"HUGH LATHAM."

The history and biographical sketches are indeed brief, and I give them, title and all, as presented to the Supreme Lodge at that time, as follows:

"A BRIEF SKETCH OF THE ORIGINAL HISTORY OF THE
ORDER OF KNIGHTS OF PYTHIAS.

"The original meeting at which the Ritual of the Order of K. of P. was first read, and the primary steps taken to establish the Order, was held in Mr. Robert A. Champion's room, 369 (old number) F Street, near the corner of Ninth Street, in the City of Washington, D. C., on the evening of February 15, 1864. There were present on this occasion Mr. J. H. Rathbone, Mr. Robert A. Champion, Mr. D. L. Burnett, Mr. E. S. Kimball, Mr. W. H. Burnett, Mr. Chas. H. Roberts, and Mr. Driver, members (with the exception of Mr. Champion) of a vocal society called the Arion Glee Club. At a previous

meeting of the club Mr. Rathbone had stated to these gentlemen that he had in his possession the ritual of a secret society which he had written some time before while teaching school in the Lake Superior country, and which he was desirous of now ushering into existence. Mr. Champion, to whom Mr. Rathbone had read his ritual while both of them were engaged at the U. S. A. General Hospital, Germantown, Pa., in 1863, strongly urged the formation of a society, to be known as a mutual protection association, among the clerks of the several departments of the City of Washington, its members to consist of only those in clerical employment. After mutual confab on the matter, it was concluded to defer further action until the next meeting of the club, February 15th, at which time, after the usual vocal rehearsal, Mr. Rathbone produced his ritual and a small Bible. Each of the gentlemen above named were obligated upon this Bible not to reveal that which was about to be imparted to them, and immediately afterward Mr. Rathbone began the reading of his work. After having finished the opening and closing ceremonies, Messrs. Roberts and Driver, having a previous engagement, asked to be excused, and left the room, promising, however, to abide by any action the others might take in their absence. Upon conclusion of the reading of the ritual it was resolved that each gentleman present should consider himself a committee of one for the purpose of inviting such of his fellow clerks as he deemed would be acceptable to join with the club in forming the Order. At this time arrangements had just been consummated by the club to take one of the lower rooms in the Temperance Hall Building, on E Street, between Ninth and Tenth, for their rehearsals, and it was resolved that if a sufficient number of members could be obtained that the meeting should be called on the following Friday evening at this hall, the club to call its rehearsal at 6 P. M., so as to enable the gentlemen to meet at or

about 8 o'clock. At the meeting held Friday evening all present were clerks in the departments, with the exception of Mr. Plant, who had been invited by Mr. Rathbone and Mr. Champion, on the Wednesday following the original meeting, to join the order.*

“At the meeting held February 19, 1864, owing to the lateness of the hour, only the opening and closing ceremonies and the initiatory (now first) degree were read. The second and third degrees were left to a committee appointed by Mr. Rathbone, the W. C. of the Lodge. The committees appointed were as follows: On the second degree—E. S. Kimball, R. A. Champion, J. T. K. Plant, W. H. Burnett, and J. H. Rathbone; on the third degree—J. R. Woodruff, D. L. Burnett, and J. H. Rathbone.

“The degrees already prepared by Mr. Rathbone were submitted to the committees, and, with the exception of an addition to the third degree, suggested by Mr. Woodruff, were approved as read, duly reported to the Lodge, and adopted.”

The history of Washington Lodge No. 1, and the *rise* and progress of the Order, has already been published, and will be given in its order in this present work.

* It may be well to state the reason of this exception to the rule made relative to members. Messrs. Rathbone and Champion had seen Mr. Plant officiate in a certain office in a Tribe of Red Men they were visiting some weeks previous, and were so impressed by the manner in which Mr. P. fulfilled his duties that it was thought if he would take hold of this new enterprise he would be a most valuable accession in the position of V. P., then the third office in the Lodge. Mr. Plant accepted the invitation, and the programme, at Mr. Rathbone's suggestion, was carried out.

"COPY OF THE AFFIDAVIT AUTHENTICATING THE FOUNDERSHIP OF THE ORDER OF KNIGHTS OF PYTHIAS.

"DISTRICT OF COLUMBIA, } To wit:
WASHINGTON COUNTY. }

"The undersigned, who were present at the first reading of the first, second, and third degrees of the Order of Knights of Pythias, which took place in the house No. 369 F Street, near the corner of Ninth Street, in the City of Washington, D. C., on Monday evening, the 15th of February, 1864, do make this, their voluntary statement, to wit: That Justus Henry Rathbone, of the City of Washington and District of Columbia, is the sole and only originator and Founder of the Order of Knights of Pythias; that the work was complete when read to us as above; that at the committee meetings, of which we were members, nothing was done except to re-read the work as originally prepared by said J. H. Rathbone, and indorse it. No changes were made. Mr. Joel R. Woodruff suggested an addition to the third, or Knight Degree, which was accepted. The impression which prevails that Joseph T. K. Plant is the founder, or *assistant* founder of the Order, is false in every particular; the only connection he had therewith was voluntarily offering the use of his parlor for the committee to hold their meetings therein. We further certify that the Ritual was prepared *complete* before J. T. K. Plant or Joel R. Woodruff had any connection with the Order, or were even spoken to in reference to joining Washington Lodge No. 1, K. of P.

"D. L. BURNETT,

"W. H. BURNETT,

"E. S. KIMBALL, M. D.,

"ROBERT A. CHAMPION.

"Sworn and subscribed to before me this 6th day of March, A. D. 1869.

"T. DRURY, *Justice of the Peace.*"

"CLERK'S CERTIFICATE.

"DISTRICT OF COLUMBIA, To wit:

"I, R. J. Meigs, Clerk of the Supreme Court of the District of Columbia, hereby certify that Terence Drury, whose genuine signature is subscribed to the foregoing certificate of oath, was, at the time of signing and attesting the same, a Justice of the Peace for said District, duly commissioned and qualified, authorized to take acknowledgments and to administer oaths, and that his attestation thereto is according to law.

"Witness my hand and the seal of said
[SEAL] * Court, this 6th day of March, 1869.

"R. J. MEIGS, *Clerk.*"

[5-cent. Int. Rev. Stamp.]

"JUSTUS HENRY RATHBONE,

"THE FOUNDER OF THE ORDER OF KNIGHTS OF PYTHIAS.

"In the history of the Order of Knights of Pythias the town of Deerfield, in Oneida County, N. Y., will be noted as a spot of great interest, for there, on the 29th of October, 1839, the founder of the Order first opened his eyes upon the world, to the alleviation of the sorrows of which he was destined to contribute so large a share. His father, Justus Hull Rathbone, Esq., was a prominent lawyer in the City of Utica, and his mother, Sarah Elizabeth Dwight, who died March 20th, 1852, was a lineal

* The committee made the following explanatory note:

"The committee having in charge the memorial desire to state that, in publishing the foregoing affidavit, they disclaim the slightest intention of casting any reflection upon Mr. Plant. At the time the affidavit was made, March 6th, 1869, reports had been freely circulated by certain persons inimical to Mr. Rathbone that Mr. Plant was the founder or assistant founder of the Order. The members of this committee, all of whom are personally acquainted with Mr. Plant, unhesitatingly affirm that he never made any such claim to them. Mr. Rathbone authorizes the committee to state that his rights to the title of Founder of the Order of Knights of Pythias has been invariably acknowledged by Mr. Plant in his presence."

descendant of Jonathan Edwards, and a member of the famous Dwight family of New England. The name first given to him was Henry Edwin Dwight, but, in 1849, by striking out Edwin Dwight, and prefixing the father's name, Justus, he received his present name, Justus Henry Rathbone; a name which, to those who have the pleasure of knowing him, is synonymous with everything that is true and devoted in human nature. Arriving at the proper age, the subject of our sketch passed through the courses of instruction of Mt. Vernon Boarding School, Cortland Academy, Carlisle Seminary, and Madison University, prominent institutions of learning in his native State. After leaving the latter college, in 1857, he was engaged in teaching school at Eagle Harbor, Eagle River, the Northwest and Central Mines, Lake Superior, and was also employed, for a time, as assistant clerk of the latter mining company. At the breaking out of the war he, with others, formed a company of volunteers to join the First Michigan Regiment, then forming at Detroit. On account of some informality, however, the company was not accepted by the Governor, but its members subsequently enlisted in other portions of the State.

“While in charge of the Eagle Harbor school, he became so impressed with the story of Damon and Pythias, and the noble, self-sacrifice of Pythias, that he determined to do all in his power to induce men to follow an example so pure, generous, and holy. The result of his study of this character was the ritual which has so taken hold of the hearts of men that to-day the growth of the Order is without parallel in the history of secret organizations. The death of his father (May 27, 1861,) caused him to leave the Lake Superior country, and while on a visit to his only sister, Mrs. J. O. Pease, of German town, Pa., he received the offer and accepted the appointment of chief clerk of the U. S. Hospital at that place. That position he filled until he entered the army and was

ordered to Washington, D. C., for duty in the Medical Department, in 1863, where he remained until 1865, when he accepted a civil clerkship in the office of Commissary General of Subsistence. In 1866 he resigned this position to accept a clerkship in the Second Auditor's Office of the Treasury Department, and in May, 1869, he resigned this also, and went to Boston to fill a position in Stetson's publishing house. There he remained until the Independent News Company of New York City was purchased by Mr. Stetson, when he was sent to that city as Treasurer of the company, and was subsequently made its President, filling the position until the company closed business. Soon thereafter he returned to Washington and entered the War Department as clerk, where he now is, in the Military Academy Branch of the Secretary's office.

"Mr. Rathbone married August 11, 1862, Miss Emma Louise Sanger, of Utica, N. Y., her father, Gerry Sanger, Esq., being an old resident of that place. Five children, three of whom, two boys and a girl, sank into an early grave, blessed their union. The two remaining ones are lovely little girls of seven and nine years respectively, whose precociousness and childish excellence promise the perpetuation of the genius and beautiful character of their parents. Mr. Rathbone is five feet ten and a half inches in height, weighs about two hundred and thirty pounds, has dark brown hair and blue-gray eyes. Possessing fine natural abilities, joined to a thorough education, he is eminently valuable in any position he may assume, and now ranks as one of the very best clerks in the Department, being, aside from all else, a rapid, as well as excellent, penman. Besides the ritual of the K. of P., he has written the ritual of the S. P. K., the Monks of Arcadia, and the musical burlesque of 'Pocahontas in Black,' in the title role of which latter he has appeared on several occasions at amateur entertainments, and gained unbounded applause. Besides his literary talent, Mr. Rathbone pos-

sesses a genius for music—composition as well as execution. He plays several instruments remarkably well, has composed some very meritorious pieces, and is, in the rendition of ballads especially, one of the best and most admired singers, his voice, although of tenor quality, being of such compass as to allow him to take any part successfully. Being naturally unsuspicious, and possessed of warm, strong feelings, Mr. Rathbone has not only been the victim of ingratitude and deception, but during his career has suffered much from the acts of those he has most befriended. Still his firm faith in the innate worth of mankind, and the final triumph of justice, has kept his heart warm and true, and his disposition unsoured, and there is no man living to-day who is a more sincere, devoted friend, a more unselfish, self-sacrificing champion of the betrayed and maligned, or a more perfect embodiment of the noble principles of the Order he called into life, than Justus H. Rathbone, at present a member of Calanthe Lodge, No. 11, Knights of Pythias, Washington, D. C.

“WASHINGTON, D. C., May 1, 1876.”

“ROBERT ALLEN CHAMPION.

“Robert Allen Champion, the second member of the Order of Knights of Pythias, was born in New York City November 10, 1843. He received an academic education, and in early life entered the employ of A. T. Stewart, the celebrated dry goods merchant of that city, where he remained until the war broke out. He then enlisted, and was ordered directly to the front; but his naturally frail physique was not equal to the hardships of a soldier's life, and in 1862 he was sent for treatment to a Philadelphia hospital, for disease contracted in the line of duty, which became chronic, however, and incapacitated him for service in the field. He was, therefore, transferred, as a convalescent, to the United States Hospital, at German-

town, Pennsylvania, of which institution he was soon afterward made chief steward. In 1863 he was ordered for duty to the Surgeon General's Office at Washington, D. C.; and at the expiration of his term of enlistment he, while suffering from the effects of his malady, received an appointment as clerk in the Second Auditor's Office, United States Treasury, which position he occupied until his death. His disease causing him continued suffering, it was thought that a complete change of climate might possibly benefit him, and in the latter part of August, 1873, he sailed for Europe. The hopes entertained for his recovery were futile, however, for on September 25, 1873, soon after his arrival at Edinburgh, Scotland, he died. His remains were duly honored by his Masonic brethren of that city, and were by them forwarded to Washington, where, November 23, 1873, his funeral, one of the most imposing and largely attended Masonic interments ever known, took place. These outlines of his life would not be complete without a description of the moral attributes of Robert A. Champion, and there, indeed, words fail to do him justice, for never was purer, truer, nobler soul inclosed in mortal flesh than was the case in his frail, suffering body. High souled, generous, conscientious to the highest degree, his name was synonymous with everything pure and good, and high principle was the guiding star of his life. Of him can be truly said, 'None knew him but to love him,' for none knew him to swerve one iota from the line of rectitude, duty and truth. Justice and humanity had in him a never-failing, devoted follower. Mr. Champion was married ten months previous to his death. His widow still resides in this city.

“WASHINGTON, D. C., May 1, 1876.”

"WILLIAM HENRY BURNETT.

"William Henry Burnett, the son of a well-known and influential Baptist clergyman, was born in Adams County, Ohio, October 10, 1840. About the year 1842 the family removed to Mt. Pleasant, Henry County, Iowa, and there, at the high-school of Prof. S. L. Howe, the subject of our sketch received an excellent education, having completed which, he engaged in clerical labor until he, in 1863, came to Washington, D. C. In 1864 he received an appointment as clerk in the War Department, under Secretary Stanton, and from that time has remained in the employment of the Government, occupying, at present, a position of importance and trust in the Quartermaster General's Office. In person, Mr. Burnett is rather below the medium height, though firmly and compactly built; his face, a pleasing oval, is framed by dark hair, and lighted up with a pair of fine dark eyes, which make his singing, gifted as he is with one of the sweetest tenor voices in Washington, the more effective. Reserved in his demeanor toward strangers and casual acquaintances, he is, among his associates, noted not only for his cheerful, pleasant ways, but also for his sterling qualities and devotion to his friends. Although the petted and admired tenor of choirs and concerts, he has so far escaped Hymen's yoke, and seems to prefer the badge of Pythians to that of Cupid.

"WASHINGTON, D. C., May 1, 1876."

"DAVID L. BURNETT.

"David L. Burnett was born in Adams County, Ohio, January 4, 1837. Like his brother, William H. Burnett, he went, in the year 1842, with his parents, to Mt. Pleasant, Iowa, and there, at the high-school of Prof. S. L. Howe, received an excellent education. In January, 1863,

he came to Washington, D. C., and received an appointment as clerk in the War Department (Paymaster General's Office). In June, 1868, he was transferred to the Treasury, being assigned the office of the Auditor of the Treasury for the Post-office Department; and in that position he has remained, being so trusted and valued as a clerk that he was one of the few selected to go to Europe, last fall, in connection with the Syndicate. In person, Mr. D. L. Burnett is of medium height, and rather slight build; has a florid complexion, and very prepossessing exterior generally. His disposition is genial, and his manners of that affable kind which impresses associates with the sense of thorough friendliness. He possesses a fine tenor voice, and is much sought after in musical society; but, unlike his brother, he married early, and rejoices in the possession of a lovely daughter seventeen years of age.

“WASHINGTON, D. C., May 1, 1876.”

“EDWARD SULLIVAN KIMBALL, M. D.

“Edward Sullivan Kimball was born in Trenton, N. J., February 21, 1844; received his education in the State of Maine, from whence he came to the City of Washington, September 5, 1863. Soon after his arrival at Washington he received an appointment as hospital steward in the regular army, and was detailed for duty in the office of the Surgeon General, where he remained until he was offered a clerical appointment of much responsibility in the Secretary's office of the Treasury Department, which position he has held ever since. Mr. Kimball commenced the study of medicine in the fall of 1864, and received the degree of M. D. from Georgetown (D. C.) College in the spring of 1866. He is considered one of the bright lights in the medical firmament of Washington, and is the youngest practitioner of the Homeopathic School of Medicine in this city. Dr. Kimball is an accomplished

musician, and as an organist ranks among the best. His services, as conductor of musical organizations, are in constant demand, but owing to his many other duties he seldom appears in public. The Madrigal Society of Washington, composed of some of the best vocal talent in the city, owes its inception to him, and its success is, in a great measure, ascribable to his indefatigable exertions, indomitable energy, and superior ability. To paint a pen portrait of Dr. Kimball's character is not a difficult task. Generous-hearted and sincere, his good right hand is ever ready to aid a friend; he never speaks ill of his fellow men, or gives countenance to evil reports, but on every occasion stands ready and willing to become the champion and defender of the oppressed. Many, very many, of his brethren owe lasting debts of gratitude to him for repeated acts of disinterested kindness and unselfish efforts in their behalf. If ever a human being clearly and thoroughly understood the full intent and meaning of the word friendship, and was ever ready to practically exemplify its signification, it is the subject of our sketch. Dr. Kimball is married, and is the father of two lovely children.

"WASHINGTON, D. C., May 1, 1876."*

The only portion considered by the Supreme Lodge was that which related to the founder or founding of the Order, and not the biographical portion. The Supreme Lodge took this decisive action to set forever at rest all doubts that had risen as to the actual founder of the Order and the date of its birth. Although the members of the Knights of Pythias now agree as to these matters, it may not be known to all that there was for a time a dispute as to the real founder of the Order. It seems that Joseph T.

* Published by the Committee on Memorial to the Founder of the Order of Knights of Pythias, appointed by Calanthe Lodge, No. 11, K. of P., Washington, D. C., April 26, 1876.

K. Plant, one of the persons present at the meetings for the organizing of the Society, had given out that *he* was the founder, and had written, or assisted to write, the first ritual, and that it was through him that the Knights of Pythias had come into existence. This was so emphatically denied by the other parties present, as shown in the affidavit here published, that the Supreme Lodge declared most emphatically, once and for all time, that the Order of Knights of Pythias was established first in the city of Washington, D. C., February 19, 1864, and that Justus H. Rathbone was the Founder.



CHAPTER VI.

Early History—Washington Lodge, No. 1, D. C.—Organization of Grand Lodge, D. C.—Franklin Lodge, No. 2, D. C.—Columbia Lodge, No. 3, D. C.—Potomac Lodge, No. 4, D. C.—Alexandria Lodge, No. 1, of Virginia—Grand Lodge Session, 1865—G. L. Officers Elected—Condition of the Order June, 1865-'66—A Struggle for Life—Mount Vernon Lodge, No. 5, D. C.—Reorganization of Grand Lodge, D. C.—J. T. K. Plant Expelled—G. L. Sessions 1866—G. L. Officers Elected—Liberty Lodge, No. 6, Granted a Charter—Rituals to be Retained in Lodge Room—Regalia of Subordinate Lodges Adopted—G. L. Installation Work Adopted—Webster Lodge, No. 7, Charter Granted—Condition of Lodges September 30, 1866—Amended G. L. Constitution Adopted—Lodges Instructed to do Work in Knight's "Degree"—Attendants Provided For—Banker of Subordinate Lodge—Duty of—Condition of Lodges December 31, 1866—Grand Lodge Working Regalia—Decision on Assessments—Qualifications for Membership Defined—The Order Established in Philadelphia—Excelsior Lodge, No. 1, of Pennsylvania—Pennsylvania to be Represented in the Grand Lodge—Condition of the Order March 31, 1867—Columbia Lodge, No. 8, of District of Columbia, Granted Charter—Friendship Lodge, No. 8, Instituted—Officers of Excelsior, No. 1, of Pennsylvania, made P. C.'s—G. L. Officer's Election of 1867—Condition of Lodges June 30, 1867—Keystone Lodge, No. 2, of Pennsylvania, Charter Granted—Chosen Friends Lodge, No. 3, of Pennsylvania, Charter Granted



FOLLOWING sketch of the early history and organization of the Knights of Pythias, prepared by Clarence M. Barton, with the proceedings of the first Grand Lodge and the Provisional Supreme Lodge, is the only authenticated history that has been written covering that period between the founding of the Order and the establishing

and formation of the Supreme Lodge. This was written in 1868, only four years after the birth of the Order. He says:

Perhaps no other charitable organization in the country has labored under greater disadvantages and brought forth more beneficial results. Organized during the heat of the late civil strife, when society was in a disrupted state, it has steadily advanced in members and importance, and is now in a flourishing and prosperous condition. The beautiful lessons of friendship between Damon and Pythias are sought to be *practically* taught by a ritual, which for beauty and perspicuity of language cannot be surpassed. The strong ties with which the members of the Order are bound together, the interesting and attractive ceremonies of the degrees, the unfailing interest shown for the welfare of the Order, and the generous manner in which the membership have ever responded to the appeals for charity have endeared their hearts more firmly to its principles, and taught them to believe that *true* friendship may exist.

As the early history of the Order cannot fail to be interesting, I have collected from the books in possession of the Grand Lodge (of District of Columbia—C) sufficient to show its organization and progress.

The first record appearing upon the books of Washington Lodge, No. 1, reads as follows:

“WASHINGTON, D. C., Feb. 19, 1864.

“AT TEMPERANCE HALL,

“FRIDAY EVENING.

“Upon agreement, a number of gentlemen met, and after some conversation on the subject, they were called to order, and upon motion of Mr. J. H. Rathbone, a chairman of the meeting was proposed, and Mr. J. T. K. Plant was unanimously called to the chair, and D. L. Burnett nominated as Secretary. After organizing as above, the object of the meeting was stated by Mr. Rathbone to be the organization or foundation of a society, its business and operations to be of a secret character, having for its ultimate object Friendship, Benevolence, and Charity. Before proceeding further, those present were re-

quested to subscribe to an oath, laid down afterwards in the Initiatory. All present having signified their willingness to do so, the same was administered to them, by reading the same, by J. H. Rathbone. After the taking of the oath, on motion it was resolved that this Order be styled 'The Knights of Pythias.'"

On motion a committee was appointed to prepare a Ritual of opening and closing a lodge, and of initiation into the same. The chair appointed as said committee Brother J. H. Rathbone, who reported a Ritual, which, upon being read, was adopted. After the adoption of the Ritual, the lodge went into an election for officers, with the following result: Brothers J. H. Rathbone, Worthy Chancellor; Joel R. Woodruff, Vice Chancellor; J. T. K. Plant, Venerable Patriarch; D. L. Burnett, Worthy Scribe; A. Van Der Veer, Banker; R. A. Champion, Assistant Banker; George R. Covert, Assistant Scribe.

The following officers were appointed by the Worthy Chancellor: Brothers M. H. Van Der Veer as Worthy Guide, A. Roderigue as Inside Steward, and as Choral Knights, Brothers Kimball, Roberts, D. L. and W. H. Burnett.

On motion the Worthy Chancellor appointed the following committee to prepare a Ritual for the first degree (now the second degree), signs, etc.: Brothers Kimball, Champion, and W. H. Burnett, V. P. J. T. K. Plant, and W. C. J. H. Rathbone as chairman, added. Committees were then appointed to procure regalias, appliances, etc., after which, the first meeting of the Order adjourned to meet again on the evening of the 23d of the same month to perfect the organization.

At the next meeting (on the 23d) the Committee on Degree Ritual presented a report, which was adopted and ordered to be the will of the lodge, and the committee discharged.

The various committees appointed at the previous meeting also reported, and a committee was appointed to procure a seal.

At the next meeting (27th February) various applications were received for membership. It also appears that at this meeting a committee of three, consisting of V. C. Woodruff, W. C. Rathbone, and Brother D. L. Burnett was appointed to prepare a Ritual of the second (now the third) degree, which was

soon after prepared by the committee, presented to the lodge, and adopted. At the meeting on 24th of March, the lodge proceeded to an election for officers to serve the ensuing quarter, and in addition to the officers elected, Brothers Woodruff, M. A. Van Der Veer, and Roderigue were elected Representatives to the Grand Lodge, which was organized on the 8th of April by members of Washington Lodge. On the 21st of April, at a regular meeting of Washington Lodge, Brother J. H. Rathbone's resignation of office and membership in the Order was presented, read, and accepted.

Brother Rathbone, at the time of his resignation, occupied the position of Venerable Patriarch, he having been the first Chancellor of Washington Lodge. The fact of being a Past Chancellor, it would seem, did not require him to fill the office of Venerable Patriarch, for, after his resignation was received and accepted, the lodge went into an election to fill the vacancy, and Brother D. L. Burnett, formerly a Scribe of the lodge, was elected and duly installed into the office. The minutes of the lodge up to this time indicate that the office of Venerable Patriarch was the third office in the lodge, the duties of which were to deliver the obligations and open and close the lodge with prayer. The degrees were at this time known as the initiatory and first and second degrees.

The Grand Lodge, which was organized on the 8th of April, (1864), with J. T. K. Plant as Grand Chancellor, and A. Van Der Veer as Grand Scribe, set about forming lodges elsewhere, and providentially succeeded in locating one at the Navy Yard, known as Franklin Lodge, No. 2, with the following charter members: Robert I. Middleton, Venerable Patriarch; Daniel Carrigan, Worthy Chancellor; Edward Fox, Vice-Chancellor; Clarence M. Barton, Scribe; James Gill, Banker; Nicholas Wayson, Guide; Joseph H. Lawrence, Inner Steward; Hudson Pettit, Outer Steward; Edward Dunn, James W. Kelly, Jasper Scott, George Norton, J. H. Wheeler.

The lodge was duly instituted on the 12th of April, at the Anacostia Engine House, by the officers of the Grand Lodge.

The history of the lodge needs no comment. It is the history of the Order, which it saved from destruction after her sister

lodges around her had ceased to exist. From its very organization the members took a lively interest in its welfare, and determined that it should become the "Excelsior Lodge" of the Order. For nearly eight months it struggled along, the only lodge of the Order in the country; its little membership meeting with rebuffs and sarcasms, and, worse than this, the stinging sin of ingratitude from the hands of one who had solemnly sworn to maintain and defend its principles.

On the 19th of May, 1864, the Grand Lodge organized Columbia Lodge, No. 3, located at Temperance Hall; on the 2d of June, Potomac Lodge, No. 4, was also organized at Temperance Hall, and afterwards located at Island Hall, on the Island; on the 1st of February, 1865, Alexandria Lodge, No. 1, of Virginia, was organized through the efforts of Brother John H. King, of Franklin Lodge, then engaged in the United States naval service near Alexandria. Brother King was appointed Deputy Grand Chancellor of the State of Virginia.

The lodges were at this time in a bad financial condition, but doing as well as could be expected under the circumstances. Potomac and Columbia Lodges ceased holding meetings in the latter part of April in consequence of being unable to secure a quorum; the minutes of Washington Lodge also show that for months at a time no meetings were held, in consequence of not being able to secure the number of members necessary to transact business. Alexandria Lodge ceased holding meetings in July, and at the annual session of the Grand Lodge in June, 1865, but two lodges were represented, Washington and Franklin.

At that session the following Grand Officers were elected and installed: Clarence M. Barton, No. 2, Grand Chancellor; Joseph H. Lawrence, No. 2, Vice Grand Chancellor; Edward Dunn, No. 2, Grand Marshal; Wm. Whitney, No. 1, Scribe; Dr. J. R. Keasbey, No. 1, Banker; John W. Cross, No. 2, Herald; A. Van Der Veer, No. 1, Prelate; R. V. Henry, No. 1, Inner Guardian; J. Titcomb, No. 1, Outer Guardian.

The Grand Lodge held its last session on the 13th of June, 1865. Washington Lodge, No. 1, ceased holding meetings in July of the same year, and petitioned Franklin Lodge to receive

the members who were in good standing at the dissolution of the lodge; which was done a short while afterward. A few of them were members of Potomac Lodge, who had been received in membership in a similar manner by Washington Lodge. Franklin Lodge, No. 2, upon the 1st of August, 1865, was the only lodge in existence, the Grand Lodge having become defunct from necessity—it not being deemed advisable to continue its organization with but one Subordinate Lodge. Franklin Lodge, however, exercised all the functions of a Grand Lodge, its past officers installing the newly elected officers of their lodge each quarter. The work, regalia, etc., in possession of Washington Lodge at the time of its decease were turned over to Franklin Lodge on the 28th of September, upon the payment of \$18.75, the sum necessary to pay one quarter's rent of hall, due by that lodge.

At the close of the year 1865, Franklin Lodge was in a prosperous condition, with a membership of nearly sixty, and nearly \$200 in the treasury. They had sustained a loss during the year, through their Banker, of \$255.55.

At the beginning of the year 1866, the membership made a determined effort to either resuscitate the old lodges or establish new ones. The business of the Order had heretofore been conducted in the Knight Degree, but by resolution of the lodge, on the 5th of March, "it was ordered that after the last meeting in the month, all business, except the conferring degrees, should be done in the Page Degree." During this month the constitution of the lodge was revised, and two hundred copies printed and circulated. The funds on hand at the expiration of the first quarter in 1866, were still very small, amounting to but \$123.45.

At a regular meeting April 2d, Financial Scribe Thomas Hamilton moved that a committee of five be appointed to canvass the city for the purpose of organizing a new lodge of the Order.

The following committee was appointed: Brothers Hamilton, Lawson, Cook, King and Schlieff. At the next regular meeting, April 9th, the committee reported having procured fifteen names in favor of forming a new lodge, and on the next meeting night, 18th of April, a charter was granted Mount Vernon Lodge, No.

5, by the Past Chancellors of Franklin Lodge, and the members duly initiated and instructed in the rites and ceremonies of the Order. The following officers of this lodge were installed: John I. Downs, Venerable Patriarch; Wm. L. Childs, Worthy Chancellor; John Daughton, Vice Chancellor; George Schultz, Recording Scribe; Richard T. Sears, Financial Scribe; John Griggs, Banker; Wm. A. Cooper, Guide; Charles Gardiner, Inner Steward; John Bauman, Outer Steward.

The installation work was revised, and a committee appointed to prepare a design for regalia. A committee was also appointed to write copies of the Ritual for Mount Vernon Lodge.

The Ritual in use at the time, and from the foundation of the Order, was in manuscript, and in few respects like the present one. At the close of each degree there was no charge or lecture, save an impromptu lecture at the close of the second degree, then styled the first. The grips, signs, etc., were imperfect, and the obligations but repetitions of each other.

On the 30th of April, 1866, the following petition was received in Franklin Lodge:

“WASHINGTON, D. C.

“FRANKLIN LODGE, NO. 2.

“*Officers and Brothers:*

“I respectfully make application for membership in Franklin Lodge, No. 2. Having been the sole originator of the Order, and a member in good standing of Washington Lodge, No. 1, now defunct, I make this application from a pure love of the Order, and a desire to see it prosper, and I wish to devote my energies to the above purpose.

“Respectfully yours in F., C., and B.,

“P. C. J. H. RATHBONE.”

P. C.'s J. W. Cross, King, and Barton, as a committee, examined the application, reported favorable, and it was unanimously received. P. C.'s Dunn, Cross, and Barton, then conducted Brother Rathbone into the Lodge, introducing him to the W. C. and members. Upon invitation Brother Rathbone then gave a history of the organization of the Order, his con-

nection with it in 1864, and his reasons for resigning his office and membership, etc.

The need of a perfect Ritual, in order to make the ceremonies more interesting and attractive, had long been felt, and at this meeting of the lodge the following committee was appointed to revise the Ritual, and if possible report at the next meeting night: Past Chancellors Rathbone, Barton, Dunn, Cross, Cook, F. S. Lawson, and Brother Cooksey, of Franklin Lodge. and F. S. Sears and V. P. Downs, of Mount Vernon Lodge. On the 14th of May the committee reported that the Ritual had been placed, by their sanction, in the hands of Brother Rathbone for revision, and that he had performed his duty and reported to the committee, who had unanimously approved of it. The report of the committee was received and adopted, and the Ritual now in use was read and adopted as the Ritual of the Order, by Franklin and Mt. Vernon Lodges in joint meeting. It was also resolved at this meeting to reorganize the Grand Lodge.

REORGANIZATION OF THE GRAND LODGE.

On the 1st of May, 1866, pursuant to agreement, Past Chancellors Rathbone, Barton, Dunn, King, Cook and Beech, of No. 2, John I. Downs, of No. 5, and Representative Stromberger, of No. 5, met for the purpose of reorganizing the Grand Lodge, which had held no meetings since June, 1865. The offices of Grand Marshal, Prelate, Herald, and Inner and Outer Guardian, in vogue at that time, were discontinued, and the following officers elected: J. H. Rathbone, Grand Chancellor; Edward Dunn, Vice Grand Chancellor; Clarence M. Barton, Grand Recording Scribe; John I. Downs, Grand Financial Scribe; John H. King, Grand Banker; Thomas W. Cook, Grand Guide; Levi Beech, Grand Inner Steward; John W. Cross, Grand Outer Steward.

On motion of the G. R. S. Barton, the office of V. G. P. was made an appointive office for the first three months. The above officers were elected to serve the unexpired term of those whose tenure of office had ceased when the Grand Lodge became defunct in June, 1865, the term expiring in June, 1866. At this meeting the signs, grips, passwords, etc., of the old work were

changed by G. C. Rathbone, a secret cipher established, and a committee appointed to have the Rituals printed.

The next meeting was held on the 28th of May, all the officers being present except the G. O. S. Three representatives from No. 5, Brothers Downey, Jordan, and Stromberger, were also present.

A committee was appointed to draft a Constitution, By-Laws, and Installation Work; also one to secure a design for a charter, and diploma of Subordinate Lodge members, and regalia for Grand Lodge members.

Joseph H. Lawrence, of No. 2, was appointed V. G. P. to serve the balance of the term.

P. G. C. J. T. K. Plant was expelled from the Order for divers reasons known to the members of the Order.

P. C. John H. King was appointed a committee of one to negotiate for and buy the work of the defunct lodge in Alexandria.

An ineffectual attempt was also made at this meeting to declare null and void the proceedings of the old Grand Lodge, and change the numbers of Franklin and Mount Vernon Lodges to Nos. 1 and 2, respectively.

JUNE 4, 1866.

All the officers were present at this meeting, except the G. C., G. G. and G. I. S.

P. C. King offered a form of application to establish new lodges, which was adopted.

P. C. King offered a design for apron regalia for Subordinate Lodges, which was adopted.

A communication was ordered to be sent to J. T. K. Plant, requesting him to deliver up the books, seal and papers of the Grand Lodge.

A communication was read from Franklin Lodge, turning over to the Grand Lodge all the property of defunct lodges in its possession, for the sum of \$18.75 payable, in three months' time.

P. C. Barton moved that the Grand Lodge transfer to Mount Vernon Lodge all the working material then in her possession. The motion was lost.

On motion, it was ordered that the V. P. of Subordinate Lodges be an appointed office for the first term only, and all new lodges be allowed four Representatives the first quarter, and three Representatives the three following quarters.

JUNE 18, 1866.

At this session P. C. John W. Cross declined to serve as G. O. S., which declination was received.

The new Constitution and By-laws of the Grand Lodge were reported by the committee, and V. G. C. Dunn was appointed a committee to draft form of processions.

On motion, duly seconded, it was ordered "that in Subordinate Lodges the V. C. shall be addressed by all persons wishing to leave the room before the adjournment of the lodge."

It was then ordered that the first annual and quarterly session of the Grand Lodge for the coming fiscal year be held at the room of Franklin Lodge, No. 2, on the second Monday in July.

This closed the last meeting held in the unexpired term—the Grand Lodge having in its possession the sum of sixty-one dollars, sixty of which had been loaned to her by the two lodges, Franklin and Mount Vernon.

JULY 9, 1866.

An annual and quarterly session was held.

The Grand Lodge met in due form. Absent, G. C., G. G., G. I. S. and G. O. S.

The credentials of P. C. Childs and Representatives Stromberger, D. and B. Daughton, of No. 5, were received.

The quarterly reports of Nos. 2 and 5 Lodges were then presented; No. 2 showed a membership of 43; General Fund of \$112.16; Widow and Orphan's Fund, \$8.14; percentage, \$7.13. No. 5, a membership of 96; General Fund, \$224.54; Widow and Orphan's Fund, \$32.26; percentage \$22.25.

Mount Vernon Lodge had thus far been a complete success, and the manner in which their membership worked to extend the Order and its principles cheered those who had been so long engaged in its behalf to renewed exertions. The Grand Lodge, too, began to feel that she had something to rely upon, and de-

terminated to put forth a stronger effort than ever before to advance the work.

At this session the following Grand Officers were elected to serve for one year: Edward Dunn, No. 2, Grand Chancellor; John I. Downs, No. 5, Vice Grand Chancellor; Clarence M. Barton, No. 2, Grand Recording Scribe; W. L. Childs, No. 5, Grand Financial Scribe; John H. King, No. 2, Grand Banker; Jasper Scott, No. 2, Grand Guide; R. V. Henry, No. 2, Grand Inner Steward; Thomas W. Cook, No. 2, Grand Outer Steward.

Past Grand Chancellor J. H. Rathbone succeeded to the chair of Venerable Grand Patriarch, now made the highest office in the Grand Lodge.

P. C. John H. King reported having negotiated for and purchased the work of the defunct Alexandria Lodge for \$33.50; which sum was ordered to be paid.

The P. C.'s report was received, and the committee discharged from further consideration of the subject.

The following resolution was passed:

Resolved. That all sums received from members of new lodges, constituting them chartered members, are to be considered as initiation and degree fees.

JULY 12, 1866.

A special session was held. The following business was transacted: The new printed Ritual was placed in the hands of a committee of three, P. C.'s Fox, Dunn, and King, and compared with the manuscript work. After the correction of a few typographical errors, the original manuscript was destroyed by fire. A communication was ordered to be sent to the two lodges requiring them to deliver up their manuscript Ritual, and receive in lieu five copies of the printed, free of expense. The supply standard was placed at five copies for \$20. A lodge applying for the second set to be furnished at \$10.

On motion, it was ordered that one card of the secret cipher be transmitted to the W. C. of each lodge, to transfer it quarterly to his successor. A bill of \$57.50 was then presented for printing, examined by Finance Committee, and ordered to be paid.

JULY 16, 1866.

An adjourned annual and quarterly session was held. The manuscript work from the two lodges was delivered to the Grand Lodge by the P. C., and a committee appointed to destroy it, which was done. A design for a charter, executed by P. C. John H. King, was exhibited, and a committee of four appointed to perfect the design for charter and diploma. Committee: P. C.'s King and Barton, and Representatives Daughton and Stromberger.

JULY 30, 1866.

A special session was held, P. G. C. Rathbone in the chair. A petition for a charter was received, with forty-three signers, to organize Liberty Lodge, No. 6, to be located at the Navy Yard. The following were the officers of the lodge: Wm. P. Westwood, Venerable Patriarch; Thomas E. Pyles, Worthy Chancellor; John T. Smith, Vice Chancellor; A. C. Hoops, Recording Scribe; James Matthieson, Financial Scribe; Samuel Langley, Banker; Alonzo Shaw, Guide; Wm. Sissell, Inner Steward; W. Hardy, Outer Steward.

The charter was granted, and the gentlemen being in waiting were introduced and instructed in the mysteries of the Order.

AUGUST 8, 1866.

A special session was held, G. C. Edward Dunn in the chair. P. C. Barton was appointed a committee of one to inquire into the cost of printed charters.

On motion it was ordered "that the W. C. of each Subordinate Lodge should be notified that the printed Ritual should never be removed from the lodge room, but should be opened at any time, in the lodge room, for perusal by any Knight in good standing."

The following was established as the working regalia of Subordinate Lodges: for Knights, plain red collar; Esquires, yellow collar; Pages, blue collar; for officers, plain red collar, with movable insignia of office upon them; for V. P., plain black collar, with Bible in metal upon it.

It was resolved that the apron regalia, which was established at this session, should never be worn in the lodge room, except in

visiting or receiving sister lodges, official visitation, and funerals.

The installation work of the Grand Lodge was here read by P. G. C. Rathbone, and adopted. The funeral services were also read and adopted, and P. G. C. appointed to add a short prayer. P. C. Childs was appointed a committee to get up design for apron regalia of Grand Lodge officers and members.

AUGUST 20, 1866.

A special session was held, G. C. Edward Dunn in the chair. The Committee on G. L. Officers and Members' Regalia submitted a report, which was adopted, and the apron regalia (now in use) made the established regalia of the Grand Lodge.

The committee on inquiring into the cost of printed charters submitted a report, which P. C.'s Barton and Cross were authorized to have printed.

The following resolution was adopted:

Resolved, That, in order to more fully instruct candidates in the mysteries of the Order, not more than six be allowed to be initiated and instructed in the several degrees at one time.

Appropriations—\$10 to Committee on Charters; \$5 to P. C. John H. King for Charters.

AUGUST 24, 1866.

An application for a charter was presented to the Grand Chancellor to organize Webster Lodge, No. 7, signed by Harry Kronheimer, David Nachman, I. L. and H. L. Blout, E. Voight, D. L. Demelman, C. W. Okey, Wolf Kaufmann, J. Peyser, P. Peyser, and others. The charter was granted, and the lodge organized on the 27th by the Grand Lodge officers, at Franklin Lodge room.

AUGUST 29, 1866.

A special meeting was held, P. C. Edward Dunn in the chair. A committee of three—P. C. Barton, Representatives Daughton and Stromberger—was appointed to procure a suitable hall for the meetings of the Grand Lodge.

Webster Lodge, No. 7, was loaned a full set of working material until the Grand Lodge should require it.

An invitation was read and accepted from Mount Vernon Lodge, No. 5, to be present at their excursion to Mount Vernon and Glymont.

The burgee (now in use) was adopted, and P. C.'s Scott, Childs, and King appointed a committee to procure the burgee and lance.

The following resolution was adopted :

Resolved, That, hereafter, when a person applies for membership in a lodge outside of his jurisdiction, a communication shall be sent to the lodge nearest his residence asking for his character.

Webster Lodge was allowed to keep their charter open until the 21st of October.

Appropriations—\$15 to Franklin Lodge to reimburse her for outfit for blanks, etc. ; \$1 for room rent.

SEPTEMBER, 7, 1866.

An adjourned special session was held at Temperance Hall, G. C. Edward Dunn in the chair.

The committee on securing hall reported having procured Temperance Hall at \$3 per meeting night. The report was received. The following committees were appointed:—

Election and Returns—P. C.'s Barton, Martin, and Losano.

On Grievance—P. C.'s Cross, Henry, and Childs.

On Supervision—P. C.'s Scott, Fox, and Childs.

Franklin Lodge, No. 2, requested that her charter be reopened until fifty additional members be secured, each candidate to be admitted in a constitutional form, and be disqualified from receiving benefits for six months. The request occasioned considerable debate; after which it was granted, with the following amendment:—"That hereafter no lodge shall be allowed to open its charter after being once closed."

The Committee on Apron Regalia reported having procured samples of the same from the manufacturers, and presented bills. The report was received and the committee discharged from the further consideration thereof. The following appropriations were made:—

Hall Rent,	\$ 3 00
To finish Burgee,	10 00
Apron Regalias (sample)	28 25
Total,	<hr/> \$41 25

OCTOBER 8, 1866.

A regular quarterly session was held, G. C. Edward Dunn in the chair. The proceedings of the previous quarterly and special sessions were read and approved. The credentials of the following Past Chancellors and Representatives were presented: Thomas Hamilton, of No. 2; R. T. Johnson, of No. 5; W. P. Westwood, and Thomas E. Pyles, of No. 6; Harry Kronheimer, and I. L. Blout, of No. 7; Representatives—John Daughton, John M. Michael, Josiah Gray, of No. 5; W. P. Allen, William Ready, L. A. Tnell, of No. 6; H. L. Blout, J. Peyser, C. W. Okey, of No. 7, which were referred to the Committee on Election and Returns, which reported favorably thereon, and recommended their admission, which was concurred in. The Past Chancellors and Representatives Gray, Allen, Ready, Tnell, Blout, and Okey were then admitted and obligated.

The Committee on Burgee reported the same completed, at a cost of \$10; the report was received, the committee discharged, and the Burgee placed in the hands of Grand Banker King for the Grand Lodge.

P. C. Barton stated that he had in his possession a new Constitution which he had prepared, in view of the fact that the one in use was not sufficient to meet the demand for the proper government of the lodges. The Constitution was, upon motion of P. C. R. T. Johnson, read by articles and sections, and had been read as far as Article VIII, Section V, when the Grand Lodge adjourned until the thirteenth.

OCTOBER 13, 1866.

The Grand Lodge met in due form, pursuant to adjournment, G. C. Edward Dunn in the chair.

Representative John Daughton, of No. 5, was admitted and instructed.

The new Constitution was again taken up, and the remaining articles and sections adopted, and the Constitution adopted in whole.

Representatives from No. 6 moved that hereafter the Committee on the Good of the Order be appointed in open lodge. Adopted.

P. C.'s Childs, Barton, and Representative Okey were appointed a committee to inquire into the expediency of having the Constitution printed.

At this session G. R. S. Clarence M. Barton requested that his rank in the Order be more clearly defined, he having been elected Grand Chancellor of the Order in June, 1865, and remaining as such until the Grand Lodge ceased its functions by the decease of all the lodges except Franklin. After debate upon the matter, it was resolved that P. C. Clarence M. Barton be known hereafter as Past Grand Chancellor of the Order. The Grand Lodge then adjourned until 16th October.

OCTOBER 16, 1866.

Pursuant to adjournment, the Grand Lodge met in due form, G. C. Edward Dunn in the chair.

Representative Jacob Peyser, of No. 7, was admitted and instructed.

P. C. Edward Fox applied for the honors of a Past Grand Chancellor. After debate, the subject was laid on the table.

Brothers J. Peyser, I. L. Blout and Tnell were appointed a committee to have the funeral services printed.

The following article was offered and read: "That the Subordinate Lodges shall do all their work in the Knight Degree."

A motion was made to suspend the rules to take up the article for action upon it. The chair decided the motion not in order. An appeal was taken from the decision of the chair, and the chair was sustained.

The Grand Lodge then adjourned.

NOVEMBER 22, 1866.

A special session was held, P. G. C. Barton in the chair.

The parts of the Constitution conflicting with the Ritual were taken up and stricken out.

P. C.'s Barton, Westwood and Kronheimer were appointed a committee to procure the officers' rosettes and emblems. The same committee was appointed to get up a design for working regalia of Grand Lodge.

The Committee on Funeral Services presented a prayer, which was read and adopted. Adjourned.

Table showing the condition of the Subordinate Lodges, for the Quarter ending December 31, 1866.

NAMES.	MEMBERSHIP.							RECEIVED DURING QUARTER.			EXPENDED DURING QUARTER.				ON HAND.				Percentage to Grand Lodge.	
	Increase.	Decrease.	Pages.	Esquires.	Knights.	P. C's.	P. G. C's.	General Fund.	School Fund.	Special Tax.	Total.	Relief of Sick.	Funerals.	Relief of Distress.	Total Expended.	General Fund.	Widow and Orphan, or School Fund.	Special Tax.		Total.
No. 2, Franklin,	24	1	8	.	57	12	2	\$167.09	\$ 18.56	. . . .	\$185.65	\$ 4.00	. . .	\$ 2.50	\$140.46	\$218.12	\$ 40.28	. . .	\$259.00	\$16.70
No. 5, Mount Vernon, . .	9	2	5	2	90	4	.	138.15	15.35	\$ 74.50	228.00	32.00	\$70.00	25.00	311.13	84.13	39.37	\$ 82.11	205.61	13.81
No. 6, Liberty,	9	.	4	1	157	3	.	214.73	196.97	158.00	569.70	. . . .	. . . .	15.00	410.94	161.91	249.79	158.00	569.70	22.24
No. 7, Webster,	12	.	.	.	31	3	.	79.58	8.83	. . . .	83.38	. . . .	. . . .	. . . .	49.13	47.66	18.33	. . .	65.99	7.95
	54	3	17	3	335	22	2	\$599.55	\$239.71	\$232.50	\$1,071.73	\$36.00	\$70.00	\$42.50	\$911.66	\$511.82	\$347.77	\$240.11	\$1,100.30	\$60.70

Total Membership, 379.

DECEMBER 28, 1866.

A special session was held, G. C. Edward Dunn in the chair.

The By-Laws of the Subordinate Lodges were presented and read by the G. R. S. The parts conflicting with the Constitution and Ritual were stricken out, and the By-Laws adopted; P. C's Barton, Martin, and Kronheimer were appointed a committee to examine the proof-sheets, and compare them with the original manuscript. Adjourned.

REGULAR QUARTERLY SESSION.

JANUARY 14, 1867.

The Grand Lodge met in due form, at Temperance Hall, V. G. C. John I. Downs in the chair. The minutes of the last quarterly, adjourned, and special sessions were read and approved. The credentials of the following Past Chancellors and Representatives were presented, and referred to the Committee on Election and Returns, who reported favorable thereon, and recommended their admission.

Past Chancellors—D. Carrigan and R. T. Lawson, of No. 2; R. T. Sears, of No. 5; John T. Smith, of No. 6; H. L. Blout, of No. 7. Representatives—F. Stromberger, John E. Herrell, and W. F. Garrett, of No. 5; Stephen Simonds, F. Prosperi, and William Ready, of No. 6; J. Peyser, Thomas Rich, and C. W. Okey, of No. 7.

Past Chancellors Carrigan, Smith, Sears, and Lawson, and Representatives Herrell, Garrett, Simonds, and Rich were admitted and instructed.

The committee also examined the quarterly reports, and reported favorably thereon. The report of No. 7 was not presented.

The Committee on Funeral Service reported having it printed, and presented a bill for the same; and they were discharged from the further consideration of the subject.

The Committee on Officers' Rosettes reported having secured them at a cost of \$8.

The Committee on Working Regalia for Grand Lodge members submitted a report; and after debate it was laid upon the table.

The committee on inquiring into the cost and expediency of having the Grand Lodge Constitution printed, submitted a report, that they could have one hundred copies printed at a cost of \$32, and deem it expedient to have them printed at once.

P. G. C. Barton offered the following resolution :

Resolved, That hereafter, on the night of installation, the Worthy Chancellor of each lodge shall appoint four officers, styled "Attendants," to serve during the quarter, and to be fined in case of absence—said attendants to assist the officers of the lodge during the Initiation and conferring of the Degrees.

After debate upon the resolution the yeas and nays were called, and it was adopted by the following vote :

Yeas—Past Chancellors Carrigan, Barton, Smith, Lawson, Cross, Childs, Westwood, Fox, Downs, Henry, Sears, Beech; Representatives Simonds, Rich, Stromberger, Jacob Peyser, Herrell.

Nays—Past Chancellors Johnson, Pyles, Hamilton; Representative Garrett.

The following resolution was offered and unanimously adopted :

That, hereafter, previous to the installation of the Banker of the Subordinate Lodges, he will be required to deliver the funds of the lodge to his successor, in the presence of the installing officer.

The motion passed by the Grand Lodge on the 7th of September, 1866, to prevent the charter of any lodge from being opened after it had been closed, was then, upon motion, reconsidered, and upon motion of P. C. John W. Cross, Webster Lodge, No. 7, was allowed to reopen her charter for the space of one year, and confer the Page, Esquire, and Knight Degrees for the sum of \$5. P. C.'s Carrigan, Westwood, and Barton were appointed a committee to revise the installation work of Subordinate Lodges.

P. C. Thomas Hamilton stated that he had collected a sum of money for the purpose of paying the necessary expenses to establish a lodge of the Order in Pennsylvania. The list of names of those subscribing was presented by the P. C. The G. C. was empowered to pay over the amount to those who might be depu-

tized to organize a lodge outside the District. The following appropriations were made:—

Printing Constitution of Grand Lodge,	\$32 00
Rosettes for Officers,	8 00
Printing Funeral Odes,	3 50
Hall Rent,	3 00
Total,	<u>\$46 50</u>

The Grand Lodge adjourned until the 29th instant.

JANUARY 29, 1867.

The Grand Lodge met pursuant to adjournment, at Union Lodge Hall, and was opened in due form, G. C. Edward Dunn in the chair.

The credentials of Representative Darnell, of No. 6, were received, examined, and the brother admitted and instructed.

The Committee on Printing reported having received twenty copies of the Grand Lodge Constitution, the remainder to be finished in a few days. The report was received.

The Committee on comparing the proof-sheets of the Constitution and By-Laws of Subordinate Lodges with the original manuscript, reported that the proofs were examined by them and found to be filled with errors. They asked to be discharged, which was agreed to.

The Committee on Grand Lodge Working Regalia submitted three different plans for consideration, and, after discussion, the following was adopted as the working regalia of the Grand Lodge: Past Grand Chancellors and Venerable Grand Patriarchs, black velvet collars, trimmed with gold; the letters P. G. C. worked in gold on the former, and a Bible in gold on the latter. For all officers and Past Chancellors, a red velvet collar, trimmed with gold bullion. On the officers' collars their insignia will be worked in gold; for Representatives from Subordinate Lodges, a red velvet collar, trimmed with silver bullion.

The committee on getting up a form of installation for Subordinate Lodges (P. C.'s Carrigan, Barton and Westwood) submitted a form, which was read (the same now in use), and, after a lengthy discussion, adopted by a vote of eleven to five.

The seats of Grand Guide Jasper Scott, and Grand Inner

Steward R. V. Henry, were declared vacant according to the Constitution, they having been absent six sessions.

The Grand Lodge went into an election, and P. C. W. P. Westwood, of No. 6, was elected Grand Guide, and P. C. R. T. Johnson, of No. 5, Grand Inner Steward.

Representative Herrell, of No. 5, asked the following interrogatories :

“1. Is it lawful to assess the members of a lodge one dollar a head on the decease of a brother, and turn the same into the treasury of the lodge, when there is no widow or children to receive it?

“2. Has a lodge a right to levy a tax on its members for any object not specified in the Constitution and By-Laws of said lodge?”

The interrogatories, after a lengthy debate, were referred to the Grievance Committee.

In reply to a question by Representative Stromberger, the Grand Chancellor decided that members of Subordinate Lodges had no right to know the business transacted by the Grand Lodge, unless officially informed of it.

After the transaction of other business, the Grand Lodge adjourned until 12th of February.

The following appropriations were made :

To Mount Vernon Lodge, for money loaned,	\$30 00
To Hall Rent,	5 00

FEBRUARY 12, 1867.

The Grand Lodge met pursuant to adjournment, and was opened in due form, G. C. Edward Dunn in the chair.

The credentials of Representative H. V. Cole, of No. 7, *vice* Thos. Rich, resigned, were received, examined and the brother admitted and instructed. G. G. Westwood and G. I. S. Johnson were duly installed in office.

The Committee on Printing Grand Lodge Constitution made a partial report, and asked for an appropriation of \$3 to supply deficiency. The report was received.

The Committee on Rosettes and Emblems reported having

procured the emblems at a cost of \$16, and were discharged from the further consideration of the subject.

On motion of P. C. Daniel Carrigan, a copy of the printed Ritual, with the seal attached, was loaned to P. G. C. J. H. Rathbone until such time as the Grand Lodge should demand it.

The Grievance Committee, P. C.'s John W. Cross and R. V. Henry, to whom had been referred the interrogatories of Representative Herrell, on the 29th of January, reported as to the first interrogatory, "That no tax could be levied;" and as to the second, "That a lodge has a right to levy a tax for any purpose not specified in the Constitution and By-Laws; provided it be done by unanimous consent of those present."

P. C. Martin moved that the report of the committee be received and adopted. After discussion upon the subject, and various motions and appeals, P. G. C. Barton moved that the whole subject be postponed until the next session of the Grand Lodge; which was adopted.

P. G. C.'s Rathbone and Barton, and P. C. Carrigan were appointed a committee to have the Grand and Subordinate Lodge installation work printed.

P. C. Kronheimer offered the following resolutions, which were laid over according to rule:

Resolved, That no brother who is not in possession of the quarterly password shall be admitted to a seat, nor gain admittance into a sister lodge.

Resolved, That hereafter all applicants for membership to the Knights of Pythias shall sign their names to the application, and if they are not competent to do so, they shall not be admitted to fellowship, and those now belonging to the Order who cannot write their names shall be disqualified from ever holding office in the Order.

On motion, and at the request of P. G. C. Rathbone, he was empowered to reorganize Washington Lodge, No. 1, by bringing it back into the Order in a constitutional form.

P. G. C.'s Rathbone, Barton, and G. C. Dunn were, on motion of P. C. Carrigan, appointed a committee to set to music the initiatory anthem.

A communication was read from Franklin Lodge, No. 2, presenting to the Grand Lodge their old second and third degree work. The communication was received and a vote of thanks tendered that lodge.

Representative Darnell offered the following amendment to the Grand Lodge Constitution :

Article 4, Section 1: "That this Grand Lodge hold an annual session on the fourth Tuesday in July."

Representative Stromberger moved that the proceedings of the "Old Grand Lodge" be declared null and void, and a committee of three be appointed to procure a new seal.

P. C. D. Carrigan moved to lay it on the table, which motion was lost. After debate on the question, P. C. John W. Cross moved to postpone the matter until the second meeting night in August, which was adopted by a vote of fourteen to four.

A debate was here sprung in regard to the expulsion of P. G. C. J. T. K. Plant, and rank of P. G. C. Rathbone.

P. C. Westwood offered the following resolution :

Resolved, That notwithstanding any action to the contrary, V. G. P. J. H. Rathbone is hereby declared to be the senior Past Grand Chancellor of the Order.

The resolution was adopted.

P. C. John H. King offered the following resolution :

Resolved, That during installation, initiation, and conferring of degrees, all other business must be suspended, and no brother will be permitted to enter or retire from the lodge room.

Also a resolution establishing the mode of balloting. Laid over, according to rule. The voting sign of the Order was then established, and a new form of quarterly reports.

P. G. C. Barton stated that he had been for some time communicating with gentlemen in Philadelphia in relation to establishing the Order in that city, and was satisfied, from the tenor of their letters, that a Lodge of the Order could be organized there with good material. He asked an appropriation of money to proceed to Philadelphia at once, for the purpose of explaining the principles of the Order to those in that city who were willing to take hold of the matter and to arrange preliminaries previous to their making application for a charter.

On motion the sum of \$20 was appropriated from the fund collected by P. C. Hamilton for the payment of P. G. C. Barton's expenses to Philadelphia, and the following Past Chancellors deputized to proceed to Philadelphia in case Bro. Barton's

efforts were successful: P. G. C. Rathbone, G. C. Edw. Dunn, P. C.'s John W. Cross, and Daniel Carrigan.

On motion of P. G. C. Rathbone, the Subordinate Lodges were requested to turn out in procession, and escort the Grand Officers to the depot on the occasion. The Grand Lodge members were also requested to turn out, and the following committee appointed to procure music: P. G. C. Rathbone, and P. C.'s Childs and King.

P. C. J. W. Cross asked to be excused from serving on the Grievance Committee, which was agreed to.

The following appropriations were made:

Officers' Emblems,	\$16 00
Deficiency on Printed Constitutions,	3 00
Blank Notices for G. R. S.,	4 00
	<hr/>
Total,	\$23 00

Adjourned.

P. G. C. Barton left Washington on the 15th for Philadelphia. On arriving there he proceeded directly to several friends in the northwestern part of that city, and, after a consultation upon the subject, they determined to organize a lodge. A meeting was called at the residence of George Hensler, Esq., corner Fifteenth and Brown streets, who was chosen chairman. The objects and principles of the Order were duly explained, and those present subscribed to the application. The name of the lodge was fixed upon as Excelsior Lodge, No. 1, and the application was forwarded to the Grand Chancellor at Washington.

FEBRUARY 21, 1867.

A special session was held, G. C. Edw. Dunn in the chair, who stated that he had received a letter from P. G. C. Barton, in Philadelphia, informing him of the success he had met with, and also enclosing the following application for a charter, which was read by G. R. S. *p. t.* D. Carrigan.

* "PHILADELPHIA, Feb. 19, 1867.

"To the G. C. and Members of the Grand Lodge, Knights of Pythias, D. C.

"The undersigned, residing in the City of Philadelphia, respectfully petition your honorable body to grant them a charter, or dispensation, to establish a lodge of the Knights of Pythias, to be located in the Fifteenth Ward, Philadelphia, said lodge to be known as Excelsior Lodge, No. 1, Knights of Pythias, and under your jurisdiction. Charter fee enclosed, \$10.

"Wilbur H. Myers, Venerable Patriarch; Fred. Coppes, Worthy Chancellor; John Jay Fisher, Vice Chancellor; William A. Porter, Banker; A. J. Huntzinger, Financial Scribe; G. Graef, Recording Scribe; J. W. Hencill, Guide; James McDevitt, Inner Steward; James Hermann, Outer Steward; George Hensler, Wm. A. McCoy, Wm. R. Buddy, James Culbertson, C. Umstead, Jacob Allen, D. P. Miller, George C. Johnson, C. S. Williams, Robert Jeandelle, Samuel C. Barton, Wm. Allen, Louis Lampter, James Porter, P. Bodamer, P. J. Hallowell, Enoch McCabe, James Dunn, George W. Lanster."

The application was referred to the following committee for examination: P. C.'s Childs, Smith, and Scott, who reported favorably; when, upon motion, the charter was granted.

On motion it was resolved that the degree work presented to the Grand Lodge by Franklin Lodge, No. 2, be taken to Philadelphia and left in charge of Excelsior Lodge. A committee of one from each lodge was also appointed to get everything in readiness, and it was resolved that those deputized on the 12th instant to proceed to Philadelphia, to leave for that city on the 11:15 train, Saturday, February 23d.

Adjourned.

P. G. C. Rathbone, P. C.'s Carrigan, Cross, Smith, and others, were escorted to the depot from Mount Vernon Lodge room on the morning of the 23d of February, by Heald's Band, and the members of the Order in regalia.

On arriving in Philadelphia they were met by P. G. C.

Barton, and G. C. Dunn (who had arrived two days before), and along with their Philadelphia friends proceeded to the hall of the Mechanic Fire Company, Brown street, below Fifteenth street, and there organized Excelsior Lodge, No. 1, and installed their officers, on the evening of the 23d of February, 1867.

FEBRUARY 26, 1867.

An adjourned quarterly session was held, P. C. Kronheimer in the chair.

The committee to organize Excelsior Lodge, of Philadelphia, reported the result of their labors, and were discharged from the further consideration of the subject.

The committee on Music made a partial report, and were granted further time.

On motion of Representative Garrett, of No. 5, the motion by which the report of the Grievance Committee on the interrogatories of Representative Herrell was laid over until the next session, was reconsidered; and, after debate, the committee's report on the second interrogatory was stricken out, and their report on the first—that no tax could be levied—was adopted as the sense of the Grand Lodge.

The G. R. S. was authorized to forward a communication to No. 5 Lodge, informing them of the illegality of levying the tax of one dollar upon their members on the decease of one of their brothers.

A communication was also ordered to be sent to P. C. T. W. Cook, in Philadelphia, requesting him to visit Excelsior Lodge and instruct its members in the work of the Order.

The following resolution, offered by P. G. C. Barton was adopted :

Resolved, That the Grand Lodge, District of Columbia, shall pay the traveling expenses of one Past Officer of Excelsior Lodge, of Pennsylvania, to attend the Grand Lodge sessions for one year.

P. C. I. L. Blout offered a substitute for P. C. King's resolution in regard to the mode of balloting; which was adopted.

An appeal was read from Brothers F. Stromberger and J. T. Roland, of No. 5, protesting against a fine being levied upon them for conversing in the lodge room during initiation. Re-

ferred to the following committee: P. C.'s Henry, I. L. Blout, and Westwood.

A card of thanks was tendered the members of Excelsior Lodge, Philadelphia, for their kind and generous treatment of the Grand Lodge delegates while in that city.

Also one to Representative Stromberger for the aid he had given the brethren in preparing the necessary work.

And a card of thanks to the Subordinate Lodges for their turn-out on the occasion of escorting the delegates to the depot.

On motion, P. C. John H. Ring was loaned the emblems of the Grand Lodge, to be used by Franklin Lodge, No. 2, on the occasion of visiting a fair at Odd-Fellows' Hall.

P. G. C. Rathbone moved that a committee of five be appointed to take into consideration the feasibility of erecting a hall in the city, to be known as the hall of the Knights of Pythias; adopted, and the following committee appointed: P. G. C. Rathbone, and P. C.'s King, Childs, Westwood, and Kronheimer.

The Grand Lodge then adjourned until March 12th.

MARCH 12, 1867.

An adjourned quarterly session was held, G. C. Edw. Dunn in the chair.

The credentials of P. C. Wilbur H. Myers and Representatives Fred. Coppes, Wm. A. Porter, and John W. Hencill, of Excelsior Lodge, Pa., were presented and referred to the Committee on Election and Returns, which reported favorable.

Representatives Coppes and Porter were then introduced and instructed.

The Committee on Music made a report, and requested an appropriation of \$5 to supply deficiency.

On motion of P. C. J. S. Martin the report was received, and the request granted; the committee was then discharged.

An application for a card was read from J. N. Turpin, a former member of Washington Lodge, No. 1, and referred to P. C.'s Johnson, Kronheimer, and Carrigan.

The By-Laws of Excelsior Lodge, of Pennsylvania, were presented, read, and approved, and that lodge empowered to keep open its charter books until the first meeting in July.

The Committee on Printing Installation Work of Grand and Subordinate Lodges was empowered to have 100 copies printed.

The Committee on Supervision were, on motion of P. C. King, ordered to report at the next session all conflictions between the Ritual and the Constitution.

Appropriation—\$5.00 to Committee on Music.
Adjourned.

REGULAR QUARTERLY SESSION.

APRIL 9, 1867.

The Grand Lodge assembled in quarterly session, and was opened in due form, G. C. Edward Dunn in the chair. Prayer by V. G. P. *pro tem.* Carrigan.

The proceedings of the adjourned and special sessions were read and approved.

The Committee on Election and Returns reported favorably on the returns of Nos. 2, 5 and 6, of D. C., and No. 1, of Philadelphia. The returns of No. 7, of D. C., were not presented.

The credentials of the following brothers were found correct, and so reported by the committee: P. C.'s W. H. Myers, of Pa.; C. Hutzler, of No. 2; B. Daughton, of No. 5; James Matthieson, No. 6; Jacob Peyser, No. 7, and Representatives Allen, McInturff and Gordon, of No. 6, and Okey, Cole and Nattaus, of No. 7.

The following, being present, were admitted and instructed: P. C.'s Myers, Hutzler, Matthieson and Daughton, and Representatives Allen, McInturff and Cole.

The committee to whom was referred the application of J. N. Turpin for a card, made an unfavorable report, finding that at the time of the decease of Washington Lodge the brother was not in good standing. The report was received and the committee discharged.

Table showing the condition of the Lodges at the close of the First Quarter ending March 31, 1867.

NAMES.	MEMBERSHIP.		RECEIVED DURING QUARTER.				EXPENDED DURING QUARTER.				ON HAND.				Percentage to Grand Lodge.					
	Increase.	Decrease.	Pages.	Esquires.	Knights.	P. G.'s.	P. G. C's.	General Fund.	School, or Widow and Orphan Fund.	Special Tax.	Total.	Relief of Sick.	Funerals.	Relief of Distress.		Total Expended.	General Fund.	Widow and Orphan, or School Fund.	Special Tax.	Total.
No. 2, Franklin,	19	1	1	78	13	2		\$196.29	\$ 21.81	\$48.50	\$266.60	\$24.70	..	\$10.00	\$189.00	\$225.41	\$ 62.69	\$48.50	\$336.60	\$19.62
No. 5, Mount Vernon, .	10	6	5	3	91	5		237.29	26.36	92.25	355.90	..	..	..	248.23	247.54	65.14	..	312.68	23.73
No. 6, Liberty,	17	7	7	162	5			334.16	38.57	156.95	529.68	..	..	..	321.46	400.59	230.21	..	630.80	33.41
No. 7, Webster,	7	..	..	34	4			64.73	7.19	..	71.92	..	..	..	79.25	28.38	25.00	..	53.38	6.47
No. 1, (Pa.) Excelsior .	..	..	1	1	51	1		164.75	13.30	..	183.05	..	..	..	45.66	100.79	18.30	..	119.09	16.47
	53	7	13	11	416	28		\$997.22	\$112.23	\$297.70	\$1,407.15	\$24.70	..	10.00	\$883.60	\$1002.71	\$461.34	\$48.50	\$1,512.55	\$99.70

Total Membership, 470.

The Committee on Grievance, to whom was referred the appeal of Bros. Stromberger and Roland, of No. 5, reported that the cause of the brothers being fined was of such a nature that it would not justify a fine, and that the brothers were fined contrary to custom and law, there being no legal charges brought against them for the offense at the time. The report was received and adopted, and the committee discharged.

Applications for cards from T. Harry Donahue, of late Washington Lodge, and John P. Lucas, of late Potomac Lodge, were read and referred to the following committee: P. C.'s Fox, Mathieson and Daughton.

An application for card was also received from Isaac N. Bowen, a Past Chancellor, of late Alexandria Lodge; which, on the recommendation of P. C. John H. King, was granted.

A communication was read from Excelsior Lodge, of Philadelphia, informing the Grand Lodge of the election of their officers for the ensuing quarter. Also, one tendering the thanks of their lodge to the Grand Lodge for their generous treatment of their Representatives at the last Grand Lodge session. And one from Franklin Lodge, No. 2, notifying the Grand Lodge that fifty additional members had been secured by that lodge, according to the rules prescribed by the Grand Lodge. Also, one from same lodge, notifying the Grand Lodge of P. C.'s who were in arrears.

The communications were received and noted.

On motion, the action of Excelsior Lodge, in re-electing the same officers for the ensuing quarter, was sustained.

An appeal was read from A. T. Altemus, of No. 7 Lodge, claiming that H. V. Cole had been unconstitutionally elected Financial Scribe of that lodge, and that he (Altemus) was entitled to the office; referred to the Grievance Committee.

The amendments to the Grand Lodge Constitution—offered by P. G. C. C. M. Barton, and Representative Darnell, on the 29th January—were then taken up and adopted, making the time for holding the quarterly session on the 2d Tuesday of each quarter, and the annual session on the 4th Tuesday in July.

The resolutions of P. C. H. Kronheimer, proposing an

amendment to the Grand Lodge Constitution, which were presented on 12th February, were taken up, and, after discussion, were rejected.

The amendment offered by Representative Stromberger, that "No brother shall be eligible to the office of W. C. until he has served one term in each subordinate office, commencing with the office of Financial Scribe, and progressing upward," was taken up, and, after a lengthy debate, adopted. A vote by lodges being called, resulted as follows: Affirmative—Mount Vernon, Webster, Excelsior; Negative—Franklin and Liberty.

The following committee was appointed to devise a P. C.'s and Representative's Degree for the Grand Lodge: G. C. Edward Dunn, P. G. C. C. M. Barton, and P. C.'s Myers, Childs, Westwood and Kronheimer.

The following committee was appointed to inquire into the expediency of giving an excursion for the benefit of the Grand Lodge: P. G. C. Barton and P. C.'s Childs and Kronheimer.

The following appropriations were made:

Installation Work (printing),	\$26 00
Hall Rent,	4 89
C. M. Barton, traveling expenses,	10 00
W. H. Myers, traveling expenses.	10 00
Total,	<u>\$50 89</u>

RECEIPTS.

Percentage from Subordinate Lodges,	\$ 99 70
Cards,	4 50
Total,	<u>\$104 20</u>

The Grand Lodge then adjourned.

MAY 14, 1867.

A special session was held, Grand Banker Jno. H. King in the chair.

On motion, the vote by which the amendment of Representative Stromberger to the Constitution was effected at the last session, was declared null and void, the vote on the amendment having been taken by Lodges, when Article XVIII of the Grand Lodge Constitution required all amendments to be approved by

a vote of two-thirds of the members present entitled to vote before they became a part of the Constitution.

The committee on the application of John P. Lucas for card made a favorable report, and a card was granted.

The Committee on Supervision reported conflictions between the Ritual and Constitution.

The Committee on Grievances reported upon the appeal of A. T. Altemus, that he was entitled to the office of Financial Scribe, and that Brother Cole* was not.

The reports were received and adopted.

Bro. John Meyer, formerly a member of the late Potomac Lodge, applied for a card, and P. C.'s Westwood, Johnson, and Childs were appointed a committee upon it.

Receipts—Card of John Meyer, \$1.50.

The Grand Lodge then adjourned.

JUNE 17, 1867.

A special session was held, G. C. Edw. Dunn in the chair.

An application for a charter to organize Columbia Lodge, No. 8, was presented, accompanied with the charter fee and requisite number of signers—the lodge to be located in the southwestern part of the city of Washington, D. C. The application was dated May 10, 1867, and signed as follows: Wm. H. Signor, Geo. H. Kepplar, James T. Davis, Wm. T. Hall, Geo. W. Sewell, James B. Shearer, G. W. Barkman, J. H. Truett, and J. R. N. Curtin.

The application was received, referred to the appropriate committee, which reported favorably, and the charter was granted, previous to which the name of Columbia was stricken out, and the applicants ordered to be informed that the name of Washington or Columbia could not be used by a new lodge, there being two defunct lodges bearing those names.

Receipts—Charter fee, \$10.00.

The Grand Lodge then adjourned.

*At the beginning of the quarter Brother H. V. Cole was installed into office by the Grand Chancellor, objections to the contrary notwithstanding.

Report showing the condition of the Lodges at the end of the Quarter and Year, June 30, 1867.

NAMES.	MEMBERSHIP.							RECEIVED DURING QUARTER.				EXPENDED DURING QUARTER.				ON HAND.				Percentage to Grand Lodge.
	Increase.	Decrease.	Pages.	Esquires.	Knights.	P. O's.	P. G. O's.	General Fund.	School, or Widow and Orphan Fund.	Special Tax.	Total.	Relief of Sick.	Funerals.	Relief of Distress.	Total Expended.	General Fund.	Widow and Orphan, or School Fund.	Special Tax.	Total.	
No. 2, Franklin, . .	10	1	10	1	81	14	1	\$151.73	\$16.85	\$49.75	\$218.33	\$16.00	..	..	\$60.37	\$365.26	\$79.54	\$49.75	\$494.55	\$15.17
No. 5, Mount Vernon	7	2	5	4	94	6	..	155.21	17.24	81.16	253.61	36.00	..	..	104.03	378.98	82.38	..	461.36	15.52
No. 6, Liberty, . . .	11	4	6	7	171	5	..	283.62	31.51	140.75	455.88	52.00	..	..	345.76	479.70	324.72	..	804.42	28.36
No. 7, Webster, . . .	8	2	..	..	40	5	..	67.78	6.77	..	74.55	..	..	..	..	..	..	..	70.12	6.16
No. 8, Friendship. .	..	..	..	..	16	1	..	..	..	..	..	..	..	..	..	..	..	..	28.00	..
No. 1, (Pa.) Excelsior	199	9	22	196	2	..	..	622.76	69.19	..	691.95	..	..	..	283.28	412.77	87.49	..	500.26	62.27
	235	9	30	32	898	83	1	\$1281.10	\$141.56	\$271.66	\$1,694.32	\$104.00	..	..	\$794.34	\$1636.71	\$574.13	\$49.75	\$2358.71	\$127.48

Total Membership, 694.

JUNE 25, 1867.

A special session was held for the purpose of organizing Friendship* Lodge, No. 8, G. C. Edward Dunn in the chair. A committee was appointed to wait on the applicants and procure a list of their officers. The committee reported the following: V. G. P. (past officer), J. R. N. Curtin; Worthy Chancellor, John H. Kepplar; V. C., Geo. W. Sewell; Banker, Jas. Shearer; R. S., W. T. Hall; F. S., W. H. Signor; Guide, L. B. Grimes; I. S., Jas. L. Davis; O. S., Geo. W. Barkman. The above officers and several members were then introduced, and instructed in the mysteries of the several degrees.

Adjourned.

REGULAR QUARTERLY SESSION.

JULY 9, 1867.

The Grand Lodge assembled in due form, G. C. Dunn in the chair. Prayer by V. G. P. *pro tem.* Edward Fox.

The minutes of the last quarterly and special sessions were read and approved.

The Committee on Election and Returns reported the returns of Nos. 2 and 6 correct, and those of No. 1, of Pa., and Nos. 5 and 7, of D. C., incorrect; the former not having the W. C.'s signature attached, and the two latter having no seals affixed. The report was received and adopted by vote of 18 to 3.

The credentials of the Past Chancellors and Representatives were then examined by the committee, and the following were admitted and instructed: P. C.'s John Schultz, No. 2; J. R. N. Curtin, No. 8; F. Wood, No. 5; A. Shaw, No. 6; C. W. Okey, No. 7; Representatives Allen, McInturff, and Garrett, No. 6; Wilbourne, Dykes, and Kepplar, No. 8; and Cole, Clark, and Altemus, of No. 7.

The following committees, being unable to report, were discharged: on Regalia, Excursion, and Degree Work.

A communication was read from Excelsior Lodge, of Pennsylvania, asking the Grand Lodge to confer the Past Chancellor's Degree upon all their first installed officers, in order to advance

*Charter granted under name of Columbia Lodge.—J. R. C.

the work in Philadelphia; that they be empowered to make their R. S., B. and O. S. yearly officers, and that they be empowered to hold a new election for officers to serve the balance of the quarter. Ordered to be recorded.

P. G. C. Barton offered the following:

WHEREAS, Excelsior Lodge, No. 1, of Philadelphia, organized but little more than four months since, and now numbering 300 members, in order to more fully carry on the work begun in Philadelphia, have respectfully made application to this Grand Lodge for a dispensation to make their first officers Past Officers; and whereas, the Grand Lodge, of D. C., fully recognizing the great interest Excelsior Lodge has taken in endeavoring to spread the Order, and desiring to extend to them all the facilities in our power for so doing, therefore, be it

Resolved, That John Jay Fisher, Wm. H. Wartman, Geo. W. Pugh, Wm. A. Porter, John W. Hencill, James McDevitt, Jos. Hermann, and John Brown, M. D., be, and they are hereby declared to be Past Chancellors of the Knights of Pythias, of the State of Pennsylvania, entitled to all the amenities and privileges of Past Chancellors of the Order.

On motion, the rules were suspended to take up the resolution. An amendment was offered to insert after the names, the names of the Recording Scribes and Bankers of Nos. 5, 6, 7, and 8 Lodges, which was laid on the table. The resolution then passed, after debate, by a vote of 17 to 7.

On motion, Friendship Lodge, No. 8, was allowed to keep open their charter six months from its date.

A communication was read from Union Lodge, No. 11, I. O. O. F., instructing the Grand Lodge to turn over all money for hall rent to Parker Hall Sweet, Secretary of the Grand Lodge of Odd Fellows, until further orders.

Communications were read from Mount Vernon Lodge, one requesting a new First Degree Work, in lieu of the one taken by the Grand Officers to Philadelphia, and one requesting a charter from the Grand Lodge in lieu of the one granted by the Past Chancellors of Franklin Lodge. The requests contained in the communications were granted.

Representative Garrett offered the following:

Resolved, That Article VI., Section 9, requiring elective officers of Subordinate Lodges to serve in the capacity of O. S., and progress upward to the chair of W. C., be annulled, and insert "from Financial Scribe."

A motion was made to suspend the rules to take up the

resolution, which was laid on the table. The resolution was laid over.

Representative Allen offered the following :

Resolved, That Recording Scribe Theodore Sniffin, of Liberty Lodge, No. 6, Knights of Pythias, be, and is hereby, entitled to receive the Grand Lodge Degree.

The resolution was taken up, discussed, and then laid on the table.

Several amendments to the Grand Lodge Constitution were then offered by P. G. C. Barton, and laid over.

The Grand Lodge then went into nominations for Grand Officers, with the following result :

For Grand Chancellor:—P. C.'s Westwood, Carrigan, Childs, King, and P. G. C. Barton.

For Vice Grand Chancellor:—P. C.'s Carrigan, Kronheimer, Smith, Johnson, Sears, and King.

For Grand Recording Scribe:—P. C.'s Westwood and Okey, and P. G. C. Barton.

For Grand Financial Scribe:—P. C.'s Cross, Okey, Curtin, Wood, and Johnson.

For Grand Banker:—P. C.'s Martin and Westwood, and G. C. Dunn.

For Grand Guide:—Cross, Wood, Sears, Johnson, Okey, Kronheimer, and Curtin.

For Grand Inner Steward:—P. C.'s Westwood, Wood, Childs, Sears, and P. G. C. Barton.

For Grand Outer Steward:—P. C. Martin and P. G. C. Barton.

On motion of P. G. C. Barton, a Committee on Printing was appointed, with full power to have all necessary printing done for the Order. P. G. C. Barton, P. C. Carrigan, and P. C. Okey, committee.

Receipts, \$65.21. Expenditures, hall rent, \$9.37.

The Grand Lodge then adjourned.

JULY 15, 1867.

A special session was held, G. C. Edward Dunn in the chair.

An application for a charter for Keystone Lodge, No. 2, of

Philadelphia, was received, dated June 29, 1867, charter fee enclosed, and twenty-six signatures attached.

On motion of P. C. D. Carrigan the charter was granted, and P. C. Harry Kronheimer deputized to proceed to Philadelphia on the following Thursday, and install the officers and initiate the members of the new lodge.

Receipts, charter fee, \$10 00. Expenditures, traveling expenses to H. Kronheimer, \$10 00.

Adjourned.

ANNUAL SESSION.

JULY 23, 1867.

The Grand Lodge assembled and was opened in due form.

Present :—J. H. Rathbone, Venerable Grand Patriarch ; Edw. Dunn, Grand Chancellor ; C. M. Barton, Grand Recording Scribe ; Wm. L. Childs, Grand Financial Scribe ; John H. King, Grand Banker ; Wm. P. Westwood, Grand Guide ; R. T. Johnson, Grand Inner Steward.

Prayer by V. G. P. J. H. Rathbone.

The proceedings of the regular quarterly and special sessions were read and approved.

The credentials of P. C.'s Coppes, Wm. A. Porter, and Representatives Wallace, Curry, and Ashe, of Excelsior Lodge, No. 1, of Philadelphia, were found correct, and the brothers admitted and instructed.

The Committee on Printing reported having procured 200 copies blank quarterly reports, 200 odes, and 100 withdrawal cards. The report was received.

The report of the Finance Committee was, upon motion of P. C. R. T. Johnson, laid over until the adjourned session, and Representative Allen, of No. 6, appointed to serve upon the committee, in place of P. C. Childs, who declined. The committee now stands as follows :—P. G. C. Rathbone and P. C. Scott, and Representative Allen.

An application for a charter for Chosen Friends Lodge, No. 3, of Philadelphia, dated July 20, 1867, was then read. Charter fee enclosed, and signed by the requisite number.

The charter was unanimously granted, and the G. C. appointed D. G. C. W. H. Myers, P. C.'s Coppes, Porter, and

Hencill, of Pennsylvania, and G. G. Kronheimer, of D. C., to initiate and install the new lodge.

On motion of P. C. Coppes, Keystone Lodge, No. 2, was empowered to keep open their charter until October 26, 1867.

P. C. R. T. Johnson moved that the action of the Grand Lodge in February last, (26th,) declaring illegal the action of Mount Vernon Lodge, in levying the one dollar tax upon its members, in the case of the death of a brother, be repealed. After considerable debate, the motion was adopted.

P. C. C. W. Okey moved the nomination of officers be reopened; lost.

On motion of P. C. J. S. Martin the Grand Lodge went into an election for officers for the ensuing year. P. C.'s Porter and Coppes, of No. 1, Pa., were appointed tellers.

P. G. C. Barton withdrew his name for the office of Grand Chancellor, and the first ballot resulted as follows, viz.: Carrigan, 14; Westwood, 13; Childs, 7; King, 3—no choice. P. C.'s Childs and King withdrew their names. Second ballot: Westwood, 22; Carrigan, 16; necessary to a choice, 20. P. C. Westwood was therefore declared elected Grand Chancellor.

For Vice Grand Chancellor, P. C.'s Smith and King withdrew their names, and the ballot resulted as follows: Carrigan, 19; Kronheimer, 10; Johnson, 7. P. C. Carrigan was declared elected Vice Grand Chancellor.

For Grand Recording Scribe, P. G. C. C. M. Barton was unanimously elected. There being no opposition candidate, P. G. C. Rathbone cast the vote of the Grand Lodge.

Grand Financial Scribe—First ballot: Cross, 8; Okey, 13; Wood, 9—no choice. Second ballot: Cross, 10; Okey, 13; Wood, 8—no choice. P. C. Wood withdrew his name. Third ballot: Okey, 19; Cross, 12. P. C. Okey was declared elected Grand Financial Scribe.

For Grand Banker, P. G. C. Dunn withdrew his name, and there being but one nominee—P. C. J. S. Martin—he was declared unanimously elected. There being no opposing candidate, P. G. C. Rathbone cast the vote for the Grand Lodge.

Grand Guide, P. C. Sears, withdrew his name. First ballot: Cross, 4; Wood, 6; Kronheimer, 12; Curtin, 5;—no choice.

Second ballot—P. C. Curtin withdrew—Cross, 4; Wood, 8; Kronheimer, 14. P. C. Kronheimer was declared elected Grand Guide.

For Grand Inner Steward: Wood, 17; Childs, 1. P. C. Wood was declared elected.

For Grand Outer Steward, the following nominations were made: P. G. C. Rathbone, and P. C. Lawson. The vote was as follows: P. G. C. Rathbone, 11, P. C. Lawson, 13. The latter was declared duly elected.

G. C. Dunn then installed his successor, who, in turn, installed the remaining newly elected officers.

On motion of P. G. C. Rathbone the thanks of the Grand Lodge were tendered to the late Grand Chancellor, for his efficiency during the past year.

Several amendments to the Ritual were then offered by P. G. C. Barton, and laid over according to rule.

The case of Croton Fletcher was also disposed of, by empowering any lodge in the District to initiate and confer the three degrees upon him for five dollars.

The following rates of tariff, for Grand Lodge revenue, were determined upon:

Withdrawal Cards, each,	\$ 25
Odes, each,	05
Ritual, First Set,	20 00
Ritual, Second Set,	10 00
Installation Work, per set,	1 50

The following resolution was offered and adopted:

Resolved, That members of defunct lodges, who were not in good standing at the time of the decease of their lodge, and who apply for admission into the Order, can receive a card from this Grand Lodge by paying the amount standing against them upon the books of their respective lodges.

The Grand Lodge adjourned until August 15.

RECEIPTS.

Chosen Friends Lodge, No. 3, Pa., charter fee, . .	\$10 00
Excelsior Lodge, No. 1, Pa., percentage,	62 27
Excelsior Lodge, No. 1, Pa., Rituals,	20 00
Total,	<hr/> \$92 27

APPROPRIATIONS.

To Printing Committee,	\$30 00
C. M. Barton, services,	25 00
P. C. F. Coppes, of Pa., traveling expenses	10 00
Total,	<u>\$65 00</u>

During the year the lodges had paid to the Grand Lodge as percentage \$389 77; the total receipts for the year were \$576 79; total expended \$347 01; leaving a balance in hands of newly elected Banker of \$229 78.

The Order now numbered eight Lodges, namely, Franklin, No. 2, Mount Vernon, No. 5, Liberty, No. 6, Webster, No. 7, and Friendship, No. 8, of the District of Columbia; and Excelsior, Keystone, and Chosen Friends, of Philadelphia.

The quarterly report of No. 1 Lodge, of Philadelphia, showed that the experiment of planting the Order outside of the District had by no means been a failure; but, on the contrary, its principles seemed to be disseminated as if by magic, and those who embraced them, saw, by the very simplicity of the work, and the practical lessons taught by the Ritual, a glorious future for the Order in the State of Pennsylvania and elsewhere.

(Signed)

CLARENCE M. BARTON, P. G. C.,

Grand Recording Scribe.



Original Seal of the Grand Lodge of the
District of Columbia.

CHAPTER VII.

Provisional Supreme Lodge—Grand Lodges, how instituted—Convention preparatory to Supreme Lodge—First Session Supreme Lodge, 1868—Adjourned Session Supreme Lodge, 1868—Addresses of Supreme Chancellor Samuel Read—First intimation of Higher Rank—Conclaves—Adoption of Supreme Lodge Seal, and description—Adoption of Supreme Lodge Mark, and description—Adoption of Supreme Lodge Regalia—Adoption of Ritual for Supreme Lodge—The German Ritual for Subordinate Lodges—Supreme, Grand and Subordinate Lodge Constitution—Members of First Supreme Lodge—First Incorporation of Supreme Lodge, August, 1870—Amended Act of Incorporation, October 5, 1875—Amended Act of Incorporation, May, 1882.



SHOWN by the preceding chapter, the entire management and control of the Order of Knights of Pythias was at first vested in the lodges of the District of Columbia which were organized into a Grand Lodge, and this Grand Lodge also created from its own body the Provisional Supreme Lodge, and performed the double duty of Grand and Supreme Lodge.

By virtue of the power vested in itself by itself, it granted charters and established lodges in Pennsylvania, New Jersey, Maryland and Delaware, until these states had a sufficient number of lodges organized, each within itself, for the formation of a Grand Lodge, when the Provisional Supreme Lodge, located in the District of Columbia, granted charters and instituted Grand Lodges in these

states, subject to the authority of the Provisional Supreme Lodge. While this state of affairs may seem strange, and it might appear that the lodges in the District of Columbia were arrogating to themselves a great deal of authority, yet in the very nature of things it could not be otherwise. The Order had been first established in their midst; theirs were the parent lodges, and from them the Order must spread, and too much praise cannot be awarded to those brother Knights of the District of Columbia for the deep interest they took in the infant society. From their own limited funds, for they were all men of moderate means, they had borne the expense of all the preparatory work, and in traveling about to plant the Order in the territory surrounding them, and the sequel shows that they prosecuted the work with effect, for by the month of August, 1868, a sufficient number of Grand Lodges had been instituted to organize the Supreme Lodge. The Grand Lodge of the District of Columbia had provided for this work, for we find the following Article of the Constitution of that body, adopted December 31, 1867:

ARTICLE XI.

SECTION 1. When there are three Grand Lodges in complete working order, this Grand Lodge shall give notice of the same, under seal, of the time of electing ten delegates from each Grand Lodge to meet in joint convention, for the purpose of recommending to each Grand Lodge some definite way of forming the Supreme Grand Lodge, which must be ratified by a majority of the Grand Lodges.

SEC. 2. But in no case can the convention disqualify the Past Grand Chancellors from forever being members as long as they remain in the Order; and upon the formation of that body this Grand Lodge ceases its functions as the Supreme Lodge, and, together with all Grand and Subordinate Lodges, shall receive and honor them as the Supreme Head.

At the regular quarterly session of the Grand Lodge of the District of Columbia and Provisional Supreme Lodge, held April 14, 1868, Past Grand Chancellor Barton offered the following resolutions, which were adopted:

1. *Be it resolved* (agreeably to Article XI, Section 1, of the Constitution), That the Grand Recording Scribe be directed to notify the Grand Lodges of New Jersey, Pennsylvania and Maryland to elect ten delegates for the purpose of meeting in joint convention to recommend to the Grand Lodges now in existence some definite way of forming the Supreme Lodge of the United States.

2. *Be it resolved further*, That each Grand Lodge shall notify their delegates to meet in convention in the city of Philadelphia on Friday, May 15, at 9 o'clock A. M., and said delegates shall continue in session until some definite plan is determined upon.

3. *Be it resolved further*, That the Grand Chancellor of the Provisional Supreme Lodge shall call said convention to order, whereupon a permanent organization shall be effected by the election of a President and Secretary.

4. *Be it resolved further*, That, after the convention has determined upon some definite plan, the secretary thereof shall transmit a copy of the same, attested by the president of the convention, to the Grand Lodges of the District of Columbia, Maryland, Pennsylvania and New Jersey, which Grand Lodges will hold a special session and take action thereon, and transmit the result of said action to the secretary of the convention.

5. *Be it resolved further*, That if the president of the convention finds that a majority of the Grand Lodges have ratified the plan of forming the Supreme Lodge as presented by the convention, he shall cause the secretary of the convention to inform the Grand Lodges of the District of Columbia, Pennsylvania, New Jersey and Maryland of the ratification of the same, and the Supreme Lodge shall be formed at such time and place and of such representation as the convention may have determined upon.*

6. *Be it resolved further*, That each Grand Lodge shall pay the traveling expenses of their delegates.

7. *Be it resolved further*, That the Provisional Supreme Lodge and Grand Lodge of the District of Columbia immediately go into an election for ten delegates.

8. *Be it resolved further*, That the Grand Recording Scribe be directed to notify the different Grand Lodges above named, or any other Grand Lodge which may be chartered previous to the meeting of the convention.

* To the States named in this Section was added that of Delaware, when the convention convened.

PROCEEDINGS OF THE CONVENTION CALLED TO DEVISE
A PLAN TO FORM THE SUPREME LODGE.

The delegates chosen from the Grand Lodges of the District of Columbia, Pennsylvania, New Jersey, Maryland and Delaware, met at Philadelphia on the 15th day of May, 1868, in the hall of the Southwark Hose Company, on Third street, below Lombard.

The convention was called to order at 10 o'clock A. M. by William P. Westwood, Grand Chancellor of the Provisional Supreme Lodge, and William Blancbois, of Pennsylvania, was appointed secretary. Francis Turner, of Maryland, was chosen temporary chairman.

The chairman of each delegation was appointed to act as Committee on Credentials, namely: Justus H. Rathbone, District of Columbia; R. F. Anderson, Pennsylvania; D. J. Pierman, New Jersey; C. F. Abbott, Maryland, and James P. Hayes, of Delaware, who reported the following credentials correct:

District of Columbia—Past Grand Chancellors Clarence M. Barton and J. H. Rathbone; Past Chancellors William L. Childs, Harry Kronheimer, J. R. N. Curtin, Hugh G. Divine, J. W. Bradbury, J. G. Dudley, D. Carrigan, and R. Lawson.

Pennsylvania—Grand Chancellor Fred. Coppes; Past Chancellors Wm. S. Sneyd, T. W. Martin, C. W. Showaker, Abell Willis, Sr., J. H. Rheem, Jacob Somerset, William Blancbois, D. M. Blackburn, and R. F. Anderson.

New Jersey—Grand Chancellor Samuel Read; Past Chancellors W. B. French, Wm. H. Barton, Robt. Muffett, Daniel J. Pierman, T. Brooke Joslin, Richard Wilmot, R. F. S. Heath, James A. Parsons, and B. F. Wood.

Maryland—Grand Chancellor James A. Campbell; Past Chancellors Francis Turner, C. F. Abbott, John W. Brown, N. M. Bowen, John A. Reed, John A. Thompson, Jr., Charles E. Lowe, Samuel DeHaven, and John Burns.

Delaware—Past Chancellors Ralph Rigby, James L. Smith, Edwin Hirst, James P. Hayes, James E. Reynolds, Robert White, John Wright, Andrew Carey, E. L. Seely, and Henry S. Truitt.

A committee, composed of one from each State, was appointed on Permanent Organization, namely: Daniel Carrigan, District of Columbia; J. H. Rheem, Penn.; Wm. H. Barton, New Jersey; Jas. A. Campbell, Maryland; and Edwin Hirst, of Delaware. The officers reported by them were elected by acclamation, and assumed their positions, as follows: President—William Blancois, of Pennsylvania, Vice-Presidents—Samuel Read, of New Jersey; N. M. Bowen, of Maryland; James P. Hayes, of Delaware. Secretary—Clarence M. Barton, of District of Columbia.

Justus H. Rathbone, of District of Columbia; Jacob Somerset, of Pennsylvania; James A. Parsons, of New Jersey; John A. Thompson, of Maryland, and Robert White, of Delaware, were appointed a committee to prepare rules.

Twenty-four Rules of Order were, after recess, submitted and adopted by the convention. These rules being the ordinary rules for the government of conventions, it is not deemed necessary to embody them in this work—the following rule being the one of chief interest now:

16. The convention shall not adjourn until the business for which it was called is disposed of, but a recess may be declared for such length of time as the convention may determine.

On motion of P. C. Abbott, of Maryland, the President was instructed to create a pass-word for the members of the convention during their labors, which was done.

A committee, consisting of one from each delegation, was appointed to "prepare business" for the convention, who, after a recess of ten minutes, offered the following:

1. The Supreme Lodge shall be composed of Past Grand Chancellors, and—*Representatives, to be elected by the dif-

* This blank was filled by inserting "three."

ferent State Grand Lodges for two years, at the same meeting at which the deliberations of this convention are ratified.

2. They shall meet in Supreme Lodge at such time as may be designated by this convention, and proceed to organize by electing a Supreme Chancellor, Supreme Vice Chancellor, Supreme Recording and Corresponding Scribe, and Supreme Banker.*

3. The said body, after organizing as above, shall be hailed and known and recognized as the Supreme Authority of the Knights of Pythias of the World.

4. *Resolved*, That for the purpose of organizing the Supreme Lodge, all the present officers of the State Grand Lodges be declared Past Grand Chancellors.

Respectfully,

H. KRONHEIMER,	R. RIGBY,
J. H. RHEEM,	D. J. PIERMAN,
F. TURNER,	<i>Committee.</i>

After some discussion, and voting upon amendments to this report, during which the credentials of Morris H. Gorham, of Pennsylvania, *vice* Wm. S. Sneyd, were received, and the brother admitted to a seat, the several articles were adopted as amended, and afterwards appeared, as amended, as the order of the convention, in the "plan" which was promulgated, and which is here given in full.

The convention adjourned to meet again in Wilmington, Del., at the call of the President, in case the plan devised was not ratified by a majority of the State Grand Lodges.

THE PLAN.

The Supreme Lodge shall be composed of Past Grand Chancellors and three Representatives from each Grand Lodge, their election as such making them Past Grand Chancellors. They

* This Section was amended so as to include "Founder and Supreme Past Chancellor; Supreme Venerable Patriarch," before Supreme Chancellor, and after Supreme Banker, "Supreme Guide; Supreme Inner Steward, and Supreme Outer Steward."

shall be elected for two years at the same meeting at which the deliberations of this convention are ratified.

They will meet in Supreme Lodge in the city of Washington, District of Columbia, upon the second Tuesday in August, in 1868, and proceed to organize by electing a

Founder and Past Supreme Chancellor,
 Supreme Venerable Patriarch,
 Supreme Chancellor,
 Supreme Vice Chancellor,
 Supreme Recording and Corresponding Scribe,
 Supreme Banker,
 Supreme Guide,
 Supreme Inner Steward,
 Supreme Outer Steward.

The said body, after organizing as above, shall be hailed and known and recognized as the Supreme Authority of the Knights of Pythias of the World.

All the present officers of the State Grand Lodges are declared Past Grand Chancellors.

Respectfully submitted,
 WILLIAM BLANCOIS,
President of the Convention.

Attest:

CLARENCE M. BARTON,
Secretary.

This plan was ratified by the Grand Lodges of the District of Columbia, Pennsylvania, New Jersey, Maryland and Delaware, all the Grand Lodges then in existence.

THE FIRST SESSION OF THE SUPREME LODGE,

Composed of the Past Grand Chancellors and Grand Representatives from the State Grand Lodges of Pennsylvania, New Jersey, Maryland, Delaware, and the Grand Lodge of the District of Columbia, was convened at Washington on the morning of the 11th day of August, 1868.

Past Grand Chancellor Blancois, of Pennsylvania, assumed the chair, pending the permanent organization, Clar-

ence M. Barton acting as Secretary, and stated that as all were familiar with the objects of the meeting he would not enumerate them. He said that the work upon which they were about to enter was of such moment he would request Past Grand Chancellor Abbott, of Maryland, to offer prayer for the success of the Order, which was done with a fervent spirit.

The roll of States was then called, and, pending the nomination and election of officers, Samuel Read, of New Jersey, Edward Dunn, of the District of Columbia, and Francis Turner, of Maryland, were appointed to examine the credentials, and reported the names of delegates.

The delegates were then, on motion, seated by States.

William P. Westwood, who had presided over the Provisional Supreme Lodge, was declared a Past Supreme Chancellor of the Order.

Justus H. Rathbone was nominated for Founder and Past Supreme Chancellor. The nomination was closed, and, on motion, P. G. C. Samuel Read, of New Jersey, cast the unanimous vote of the Supreme Lodge for Brother Rathbone, who was declared duly elected to that office, an office which dies with the officer then elected.

Tellers were then appointed and ballots taken for other officers, which, under guidance of the rules of order of the Provisional Supreme Lodge Constitution, resulted in the election of Wilbur H. Myers, Pennsylvania, Supreme Venerable Patriarch; Samuel Read, New Jersey, Supreme Chancellor (Presiding Officer); James P. Hayes, Delaware, Supreme Vice Chancellor; Clarence M. Barton, District of Columbia, Supreme Recording and Corresponding Scribe; Wm. A. Porter, Pennsylvania, Supreme Banker; C. F. Abbott, Maryland, Supreme Guide; Henry Kronheimer, District of Columbia, Supreme Inner Steward; Frederick Coppes, Pennsylvania, Supreme Outer Steward.

As no installation work had yet been prepared, a motion prevailed that the officers elected be declared duly installed. A committee of two was then appointed to conduct the Supreme Chancellor to the chair, who, on assuming possession, appointed a committee to escort the other officers elect to their respective chairs. Supreme Chancellor Read on taking the chair addressed the Supreme Lodge as follows :

Representatives and Brethren: The present moment to us is of great interest. You have just elected and installed the officers of the "Supreme Lodge of the Knights of Pythias." The acts of this hour, I trust, generations will look back to with pride. Who can presume to estimate fully the interests that hang upon the movements of this body to-day? A new moral and benevolent Order of so recent a date, and yet so soon a giant. Organized in the city of Washington, D. C., in 1864, by a few gentlemen, we have now Grand Lodges established in the District of Columbia, Pennsylvania, New Jersey, Maryland and Delaware, and Subordinates in New Orleans, Richmond and New York City.

We have, in confidence, established for ourselves a name, and are about to take supreme control, not only of the United States, but of the World, in matters pertaining to this Order. My brethren, it is no small movement; we have taken upon us solemn obligations. If we act well our part, and live what we profess, we will be enabled to look forward, at no very distant period, and find Lodges of the Knights of Pythias established in the four quarters of the globe; and, too, we can confidently look for the watchful care of an All-wise Providence, who is ever ready to assist us in the promulgation of principles so well calculated to bind man to man in one common brotherhood. My brethren, we are engaged in a great moral battle; we must fight against sin, error and prejudice, and assist the church of God as co-workers in alleviating the suffering of down-trodden humanity.

Thanking you, brethren, for the confidence you have reposed in me, I will endeavor to appreciate the responsibilities resting

upon me. The position now held has been in no wise my own seeking, but by your partiality; therefore, let me have your hearty assistance in performing the arduous duties assigned, so that we can the more effectually work in this labor of love. We are now ready to proceed to business.

On motion, unanimously agreed, the thanks of the Supreme Body, through its executive, were tendered to P. G. C. William Blanchois, for the just and impartial manner in which he presided over the convention for devising a "plan" of organization.

On motion, Past Supreme Chancellor Westwood, of the District of Columbia; Past Grand Chancellors Blanchois, of Pennsylvania; French, of New Jersey; Bowen, of Maryland, and Grand Representative King, of Delaware, were appointed a committee to prepare and present a Constitution and By-Laws.

The following communication was read by the Supreme Recording and Corresponding Scribe:

PHILADELPHIA, August 7, 1868.

To the Supreme Lodge K. of P.—Greeting:

The undersigned, having formed a favorable opinion of your Order, and believing that the formation of a similar institution among the women of our land would be productive of the best results, respectfully petition that your Honorable Body may be pleased to initiate a movement that will result in a work so adapted.

We further pray, that in the event of this petition receiving a favorable consideration, that your Honorable Body grant unto the undersigned a charter, with such rights and privileges as you may deem wise and prudent.

Respectfully submitted,

KATE A. BENNER,

No. 1517 Park Ave., Philadelphia,

KATE A. MONROE,

ANNIE WIDLEY, and others.

This communication was very promptly laid upon the table, and its many successors for the same purpose have shared the same fate.

A statement of the financial condition of the Provisional Supreme Lodge was made, and resolutions passed, requiring of that body all blank charters, reports, etc.; rituals, installation work and odes on hand, the stereotyped plates of the ritual, and the sum of five hundred dollars in cash; also, that the Grand Lodge of the District of Columbia collect all outstanding debts, and pay all bills due the Provisional Supreme Lodge to the 28th of August, 1868; and that notice of the action of the Supreme Lodge be sent to the Lodges interested.

P. G. C. Joseph S. Martin offered the following resolution, which received unanimous approval:

Resolved, That the Supreme Lodge recognizes no higher degree or degrees of the Order than those now established in the Ritual of the Order.

CONSTITUTION OF THE SUPREME LODGE KNIGHTS OF PYTHIAS.

The following was presented by the Committee on Constitution:

ARTICLE I.

HOW CONSTITUTED.

SECTION I. The Supreme Lodge of Knights of Pythias is constituted as follows:

(1) Founder and Past Supreme Chancellor. (2) Supreme Venerable Patriarch. (3) Supreme Chancellor. (4) Supreme Vice Chancellor. (5) Supreme Recording and Corresponding Scribe. (6) Supreme Banker. (7) Supreme Guide. (8) Supreme Inner Steward. (9) Supreme Outer Steward; likewise, (10) All Past Supreme Chancellors. (11) All Past Grand Chancellors. Each of the individuals above enumerated shall be entitled, when present, to one vote in all the proceedings of the Supreme Lodge; likewise, (12) Three Representatives of each Grand Lodge that holds its charter under the Jurisdiction

of the Supreme Lodge. These, or as many of them as shall be present at any meeting of the Supreme Lodge, shall be entitled to one vote each.

No person shall be eligible to any office in the Supreme Lodge, unless he shall be a Past Grand Chancellor.

On motion of P. G. C. John H. Rheem, the Constitution, as reported by the committee, was laid on the table by a vote of thirteen in the affirmative to ten in the negative.

Rules to be observed by Grand Lodges in drafting laws regulating the government of Subordinate Lodges through the action of Grand Lodges, that the Order might work uniformly throughout the country, were adopted.

A committee of five, each delegation naming its member, was appointed to prepare a Constitution for the Order, make amendments to the Rituals such as they might deem proper, and submit the same to the Supreme Lodge at a future session; also to send printed slips to each Subordinate Lodge. The members selected were Past Grand Chancellors C. M. Barton, John H. Rheem, R. F. S. Heath, C. F. Abbott and J. P. Hayes.

A motion prevailed that the Supreme Lodge, on adjournment, meet again in the city of Wilmington, Delaware, on the 9th of November, and committee instructed to have their labors perfected by that time.

On motion, the Supreme Chancellor was instructed to create a pass-word and such sign as he might deem proper for this Supreme Lodge. This was done by the Supreme Chancellor. A Ritual for the Supreme Lodge was also arranged for.

The purpose for which the meeting was called having been accomplished, the Supreme Lodge adjourned to meet on the 9th of November. 1868, at Wilmington, Delaware, to hear the report of the Committee on Constitution and Rituals.

NOVEMBER 9, 1868.

The Supreme Lodge met at Wilmington, Delaware, pursuant to adjournment, at 11 A. M., in the Hall of the Knights of Pythias, the purpose being to hear the report of the Committee on Constitution. At this meeting there appeared a cloud, which, at first little larger than a man's hand and scarcely noticed, afterward developed into a storm, which raged long and fiercely, threatening to engulf the Supreme Lodge and disrupt the entire Order. We refer to the matter of the "Conclaves," the history of which we pass by now, to treat more fully in another chapter. The address of the Supreme Chancellor, announcing the matters for consideration by the Supreme Lodge, was brief and forcible. The opening portion was as follows:

ADDRESS OF THE SUPREME CHANCELLOR.

Supreme Officers and Representatives: The assembling of all bodies, whether "civil, religious or judicial," is looked to with interest by the constituents or those especially engaged in those departments.

We assemble under very peculiar circumstances, holding the vital interest of establishing forever a young yet noble Order which must meet and struggle bravely against vice, error, and prejudice, and combined opposition, in the promulgation and practical exemplification of the great principles of the Order. Indeed, you are entering upon a great work.

At this adjourned meeting of the Supreme Lodge from August 11, 1868, you will have presented, and you will pass in judgment upon the wisdom, adaptation, and justice of the "Constitution and Law," for the Supreme, Grand, and Subordinate Lodges, to be presented by the committee for that purpose.

You have now anxiously awaiting the result of this session thousands of "brave and good men," with earnest prayers that your proceedings shall be harmonious, and laws adopted which will meet every emergency, and give impetus to our already unprecedented prosperity.

When we reflect for a moment that the Order of "Knights of Pythias" was organized at the capital of this great nation in 1864, when the most gigantic civil war the world has ever witnessed, when the nation itself was struggling for its own existence, and the North, South, East and West were engaged in bloody strife—nay, more, when the very *persons* who then founded the Order were, in feeling and sentiment, *nationally*, "as wide apart as the poles," *then* it was, and under such trying circumstances, a kind Providence put it in their hearts, and has blessed their efforts, to establish a new Order, a co-worker with other benevolent associations for the amelioration of our fellow men.

In all this, perhaps, we present the most singular anomaly that has ever occurred—an Order organized upon the principles of Love, Peace and Good Will to man in the very midst of war. What a glorious manifestation of manhood and fraternity; a confirmation of the power of civil liberty. Who can estimate the value of such an Order? Oh, my brethren, the *true* value can only be weighed in eternity, by Him who is the Creator and Preserver of all things.

Let us, then, enter upon the responsible duties that are before us with hearts duly impressed with gratitude and love, in full confidence that "Paul may plant, Apollos may water, but it is God that gives the increase."

You have now a "Supreme Lodge of the World;" Grand Lodges, respectively, in the District of Columbia, Pennsylvania, New Jersey, Delaware, Maryland, New York and Virginia; Subordinates in Louisiana, and a dispensation forwarded for a Lodge in Nebraska, at Omaha City; all working in Love, presenting a membership of forty-five thousand.*

It need not be asked, "Is there a necessity for such an Order as this?" Lamentably, too true is the daily experience amidst the walks of life. The world is the field; to alleviate suffering is our work. Here, then, and "founded on naught but the purest and sincerest motives, its aim is to alleviate the suffering of a brother, succor the unfortunate, zealously watch at the bedside of the sick, soothe the dying pillow, perform the last sad rites at the

* A mistake on the part of S. C. Read. See page 245.—J. R. C.

grave of a brother, offering consolation to the afflicted, and caring for the widow and orphan. Having these principles in view, they will endeavor to exemplify them by practical tests; and if, by the grace of God, it shall successfully carry out this object, they will feel that their mission has not been in vain." Thus spoke our beloved *founders*.

This address disclosed a most marvelous growth of the Order if we consider the short time which had elapsed since its organization. The period of its existence had been but four years and nine months; considerably more than one year of that time the entire country had been passing through the most critical and exciting period of the Civil War. Men could think of but little, save the great struggle that was then upon us. The news of the great battles and campaigns of the two immense armies that were then face to face, attracted the attention of all classes of men. The *thought* of the day was *war*; the *desire* of all was for a termination of the contest as soon as it could be done on a permanent and lasting basis.

Yet, with all the interest that was concentrated in the two armies, this child of the war period in this land had grown and strengthened, not only in the hearts of the founders and fathers of the Order, but in favor with the world. The family of seven on February 19, 1864, had grown to be thirty-five thousand by the time of the assembling of the Supreme Lodge in its second meeting, or called session, November 9, 1868. Like all new societies, however, we find that there was much of the material gathered into the young society that should never have been brought in; but these were only the few tares mixed with the good wheat, for we can point with pride to the leading men of this first Supreme Lodge as models of uprightness and manly worth. Some of them are with us yet, honored and revered by all.

One great feature of this Order, or rather, one peculiar mission it seemed to have, and did have, was that of a

peacemaker between the two sections of our country that had been so lately engaged in deadly strife ; for we find that the Order had been established in Virginia and Louisiana, and from the East it had crossed the Alleghanies, and had been established on the west bank of the Missouri River, midway between the two oceans, at Omaha, Neb.

The report of the Supreme Chancellor at this session showed also that the prospects were cheering for a yet greater conquest of territory by the newly organized Pythian army.

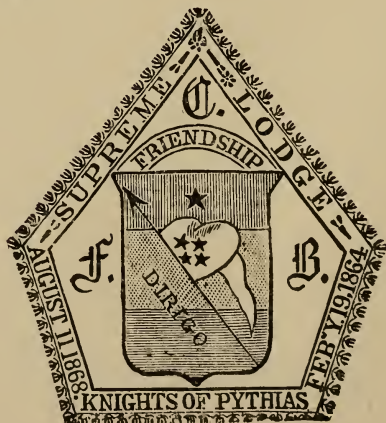
One act of legislation at this adjourned meeting of the first session of the Supreme Lodge was the adoption of

THE SUPREME LODGE SEAL.

Says Supreme Chancellor Read, in his report : "Knowing that the official acts of the Supreme officers should be attested with a Seal, I appointed a committee of three Knights to present suitable designs, viz. : Supreme Recording and Corresponding Scribe C. M. Barton, and Past Grand Chancellors Kronheimer and Carrigan."

Several designs were presented, but the Seal now used was adopted as the Seal of the Supreme Lodge.

The following is the design of the Seal as then adopted, and yet retained.



The explanation of the Seal, together with its significance, is given thus:

The seal is a polygon—five-sided. The five sides represent the five Grand Lodges in existence upon the formation of the Supreme Lodge. On one side the date of the organization of the Supreme Lodge; on the other, the date of the foundation of the Order; over the shield the word Friendship—the corner-stone of the Order. On the shield a “flotant,” with stars upon it, denoting our ascendancy. The perpendicular lines denote the color “blue,” the dots “yellow,” the horizontal “red,” thus showing the colors of the Order. The “Dirigo” means “I guide” or “I direct.” Around the shield are the initials of the mottoes, “F. C. B.”

It has been supposed that there was some peculiar significance attached to the selection of the colors of the Order, red, orange, and blue, but in answer to a letter on the subject written to the Founder of the Order, J. H. Rathbone, in which he was asked if there was any significance in the selection of the colors, he replied that there was not, beyond the mere attempt to select a trio of colors that were not used by any other society or body politic, and the colors named were found never to have been so combined, and thus were chosen. Afterward, in the design for the “Mark,” a significance was given to each of the colors, as will appear in the description of the design.

Later on and near the close of this session the Supreme Lodge adopted a

SUPREME LODGE MARK OR EMBLEM.

The design for the Mark was prepared by P. C. D. Robertson, of the Grand Lodge of Pennsylvania.

The following is a cut of the Mark.



The description and significance are very complete :

Nine links of chain signify a quorum ; also Temperance and Chastity, which bridle unruly passions.

Chief, or top part of escutcheon, represents the Supreme Lodge, with the world, eye, and motto charged thereon. The Eye is an emblem of Eternal Vigilance; the World indicates the extent of its jurisdiction, and the Motto, "I direct." Color—black, with the border of yellow. Virtue of colors: black, "Prudence," yellow, "Constancy." Fess, or middle part of escutcheon, represents the Grand Lodge, with the Coat of Arms of State charged thereon. Color—red, with yellow border. Virtue of colors: red, "Magnanimity," yellow, "Constancy." Base, or lower part of escutcheon, represents the Subordinate Lodge. Dexter base is that which is opposite the left hand of the person looking at it. Tilting Spear quartered and letter "P" charged thereon, signifying Knight of Pythias. Colors—red and white. Virtue of colors: red, "Magnanimity," white, "Purity." Middle base—Helmet sidewise, charged thereon, represents the "Esquire." Color—yellow. Virtue of color: "Constancy." Sinister base, or that which is opposite the right hand of the person looking at it, with Bugle Horn charged thereon, represents the "Page." Color—blue. Virtue of color: "Loyalty."

All of the above surrounded by a fancy border, bearing on its face sprigs of myrtle and olive, signifying "Friendship," "Love," "Peace," and "Concord."

The Mark is now numbered as one of the things "that *was* and *is not*."

At this session was adopted the Ritual for the Supreme Lodge.

Next came the report of the Committee on Regalia for the Supreme Lodge, and as this original regalia is now a thing of the past it might be interesting for some of our most modest Knights to know of the "gaudy ideas" of the members of the Supreme Lodge of that early period of the Order, and so the description of the Supreme Lodge regalia is given.

The material to be velvet.

For Supreme Venerable Patriarch.—Collar white, skirted with scarlet, trimmed with gilt lace and bullion fringe and tassels. On the right breast of the collar shall be embroidered, in gilt bullion, a visored helmet, with axe and lance crossed, illustrative of the name and character of the Order. On the left breast shall be embroidered in gilt bullion, a globe, emblematic of universal fraternity, and the supreme authority of this Lodge. The jewel to be an open Bible, of yellow metal, and to be worn suspended from the collar where the ends are united.

The Supreme Chancellor, and remaining officers, shall wear collars of *purple*, skirted with scarlet, of the same form, style and trimming, including helmet and globe, as the Supreme Venerable Patriarch, jewels to be of yellow metal, of the same device as those worn by the corresponding officers of the Grand and Subordinate Lodges; and to be worn suspended from the collar, the same as the Supreme Venerable Patriarch.

Past Supreme Chancellors.—Purple collar, skirted with scarlet and white, the scarlet to be inside. To be trimmed with helmet, globe, tassels, lace and fringe, the same as those already described. Jewel, Knight's Mark, or coat of arms, with the words "Past Supreme Chancellor" on the circle or oval surrounding the helmet.

Members.—Black collar, trimmed with gilt lace and fringe.

The Founder of the Order to have the same collar as a Past Supreme Chancellor, except that the words should be changed to the "Founder of the Order, K. of P."

At this session was reported a translation into the German language of the ritual for Subordinate Lodges, but when the same was called up it was found that the chairman of the committee to whom it was referred had pocketed it and gone to Philadelphia, carrying it with him, and a committee of one was deputed to go to Philadelphia and find the missing chairman and rescue the papers. On the last day of the session the special committee-man returned from Philadelphia with the German translation of the ritual, and the same being read, was adopted. Thus at the first session, our German brothers were provided with a ritual in their own language.

On the afternoon of the second and last day of the session was taken up for consideration the Constitutions of the Supreme, Grand and Subordinate Lodges, which were read and adopted by sections.

These Constitutions have been changed to a greater or less extent at each session of the Supreme Lodge since their adoption in 1868, so that the Constitutions of the present have but a small portion of the material that constituted the first.*

CONSTITUTION OF THE SUPREME LODGE KNIGHTS OF PYTHIAS.

Adopted at Wilmington, Delaware, Nov. 10, 1868.

ARTICLE I.

SECTION 1. The Supreme Lodge Knights of Pythias is the supreme power of the Order.

SEC. 2. It is the source of all true and legitimate authority over the Order, and possesses, as such, supreme and absolute

* These original Constitutions have been very difficult to procure, and I am indebted to P. G. C. and P. S. R. W. D. Kennedy, of Chicago, for the copy herewith.—J. R. C.

power over the same and all the work belonging thereto. To it belongs the exclusive right to establish, regulate and control the forms, ceremonies, written and unwritten work, and to change, alter, or annul the same; to provide and print all forms, ceremonies, cards, odes, and rituals, and to provide the style of regalia and emblems.

SEC. 3. To it belongs the power to establish the Order in States, Districts, Territories, or Foreign Countries wherein the same has not been engrafted; also, to enact all laws and regulations of general application for the government of the Order, and it possesses all power and authority not expressly delegated to Grand or Subordinate Lodges by their charters or dispensations, or general laws of the Order.

SEC. 4. To it belongs the right and power of granting charters or dispensations to Grand Lodges, and to Subordinate Lodges in jurisdictions where no Grand Lodge exists.

ARTICLE II.

HOW CONSTITUTED.*

The Supreme Lodge shall consist of:

1. Founder and Past Supreme Chancellor;
2. Supreme Venerable Patriarch;
3. Supreme Chancellor (Presiding Officer);
4. Supreme Vice Chancellor;
5. Supreme Recording and Corresponding Scribe;
6. Supreme Banker;
7. Supreme Guide;
8. Supreme Inner Steward;
9. Supreme Outer Steward; (likewise,)
10. All Past Supreme Chancellors;
11. All Past Grand Chancellors.

Each of the individuals above enumerated shall be entitled, when present, to one vote in all the proceedings of the Supreme Lodge; (likewise,)

12. Three Representatives of each Grand Lodge (who

* Titles of officers were changed in the adoption of the amended Constitution, Session of S. L. 1874.

shall be Past Grand Chancellors, except in cases of new Grand Lodges) that hold their charter under the jurisdiction of the Supreme Lodge.

No person shall be eligible to any office in the Supreme Lodge unless he is a Past Grand Chancellor.

ARTICLE III.

DUTIES OF OFFICERS.

SECTION 1. The Supreme Venerable Patriarch shall open and close the Supreme Lodge with prayer.

SEC. 2. The Supreme Chancellor shall exercise, as occasion may require, all the rights appertaining to his high office, in accordance with the usages of the Order. He shall have a watchful supervision over all Lodges, Grand and Subordinate, and see that all the constitutional enactments, rules and edicts of the Supreme Lodge are duly and promptly observed, and that the dress, work and discipline of the Order everywhere are uniform.

Among his special prerogatives are the following :

To call special sessions of the Supreme Lodge.

To visit and preside at any Lodge, Grand or Subordinate, and give such instructions and directions as the good of the Order may require, always adhering to the landmarks of the Order. To cause to be executed and securely to preserve and keep the official bonds and securities of the Supreme Banker,* and Supreme Recording and Corresponding Scribe.

To grant letters of dispensation during the recess of the Supreme Lodge for the institution of new Lodges, with dispensations to be in force until charters are granted in lieu thereof, and to promptly notify the Supreme Recording and Corresponding Scribe of the issuing of said letters of dispensation.

To grant dispensations during the recess of the Supreme Lodge for the institution of State Grand Lodges in States, Districts or Territories, where the same have not been heretofore established.

To manage the contingent fund of the Supreme Lodge.

To appoint a Deputy Grand Chancellor in all States, Districts, Territories or Foreign Countries, where Lodges are established,

and not having any Grand Lodge. He shall at the annual session present a report of his acts during the recess of the Supreme Lodge. He may hear and decide such appeals and questions of law as may be submitted to him by Grand and Subordinate Lodges, and all such decisions shall be binding upon the bodies submitting the same until reversed by this Supreme Lodge. He shall establish a pass-word semi-annually, which shall be the same throughout the country.

SEC. 3. The Supreme Vice Chancellor, in the event of the death, removal, or physical incompetency of his superior, shall act as Supreme Chancellor, and at all other times he shall perform such duties as may be assigned him by the Supreme Lodge or the Supreme Chancellor.

SEC. 4. The Supreme Recording and Corresponding Scribe shall keep a just and true record of all the proceedings of the Supreme Lodge at each session, and transmit annually to each Grand Lodge as many copies thereof as the Lodge has Past Grand Chancellors and officers, and two copies to each Subordinate Lodge. He shall collect all the revenues of the Supreme Lodge and pay over the amount to the Supreme Banker whenever it reaches the sum of \$100. He shall preserve the archives, have charge of the seal, books, papers, and other properties of the Supreme Lodge, and deliver the same to his successor when required so to do by the Supreme Lodge. He shall prepare all charters and dispensations for Grand and Subordinate Lodges; notify officially all Grand Lodges and members of the Supreme Lodge of all sessions of the Supreme Lodge; carry on the necessary correspondence of the lodge; keep a register which shall contain a list of all charters or dispensations granted to Grand or Subordinate Lodges, and a record of all Past Grand Chancellors and Representatives entitled to seats in the Supreme Lodge. He shall attest all official papers and documents, perform such other duties as are required by the laws and regulations of the Order, and as the Supreme Lodge may from time to time direct. He shall be furnished with an office and shall have regular office hours, and give notice to all Grand Lodges of the time at which he will so attend, and, at each annual session, present a report of the general condition of the Order to this Supreme Lodge.

He shall have power to provide himself, at the expense of the Supreme Lodge, with such books, papers and stationery as are necessary for the fulfillment of his duties, and keep in his office a copy of the seal of each Grand and Subordinate Lodge. He shall render annually to the Finance Committee copies of his accounts with Grand and Subordinate Lodges, etc. He shall receive for his services the sum of five hundred dollars, payable quarterly. He shall give bond in the sum of one thousand dollars for the faithful performance of his duties.

SEC. 5. The Supreme Banker shall render to the Supreme Lodge, at its annual session, a true and perfect account of his doings, together with an account of all moneys received and disbursed—the earnings thereon accrued from investments. To pay all orders drawn on him by the Supreme Chancellor, properly attested by the S. R. and C. S. For the faithful performance of his duties he shall give bond in the sum of one thousand dollars.

SEC. 6. The duties of the Supreme Guide, Inner and Outer Steward, are such as are traditionally appropriate to their respective stations, or such as may be assigned them by the Supreme Lodge.

SEC. 7. All Deputy Grand Chancellors (of jurisdictions in which there are no Grand Lodges) shall install the officers of all Subordinate Lodges within their jurisdiction, or cause the same to be done, and perform such other duties as the Supreme Chancellor may direct.

ARTICLE IV.

SESSIONS.

The meetings shall be held annually on the second Tuesday in March, at such place as may be agreed upon by a majority of votes at a regular annual session.

ARTICLE V.

COMMITTEES.

SECTION. 1. The following Committees shall be appointed annually by the Supreme Chancellor: Committee on Laws and Supervision; Committee on Finance and Mileage; Committee

on Appeals and Grievances; Committee on Returns and Credentials.

SEC. 2. The Committee on Laws and Supervision shall examine the Constitution, General Laws, and By-Laws of Grand Lodges, and all By-Laws of Subordinate Lodges (where there are no Grand Lodges) under its jurisdiction before being printed, correct any article or section which may conflict with the Constitution and General Laws of the Supreme Lodge. They shall, when such subjects are presented to the Supreme Lodge and duly referred to them, inquire into all cases of infraction of the established laws and regulations of the Order, and recommend such measures as they may deem expedient for correcting the innovation.

SEC. 3. The Committee on Finance and Mileage shall examine the accounts of the Supreme Banker and the S. R. and C. S. at each annual session, and whenever required to do so by the Supreme Lodge. They shall examine all bills presented to the Supreme Lodge, and when correct report the same for payment.

They shall compute the mileage of Officers and Representatives, and report the amount to which each is entitled, and no order shall be drawn for such amount until the bill for the same is endorsed by a majority of the Committee.

SEC. 4. The Committee on Appeals and Grievances shall hear all appeals and grievances from Grand Lodges or members of Lodges referred to them by the Supreme Lodge or Supreme Chancellor, and report thereon with the utmost despatch.

SEC. 5. The Committee on Returns and Credentials shall examine the returns of Grand Lodges and Subordinate Lodges not working under the control of a State Grand Lodge, and the credentials of all Past Grand Chancellors and Representatives to the Supreme Lodge.

SEC. 6. Each of the above-named Committees shall consist of three members, and when serving on actual work during a recess shall have their necessary expenses paid.

ARTICLE VI.

MANNER OF FORMING A GRAND LODGE.

SECTION 1. All Subordinate Lodges in jurisdictions where no Grand Lodge exists shall be under the immediate control of this Supreme Lodge until the formation of a Grand Lodge of that jurisdiction, and shall pay to the Supreme Lodge while under its control five per cent. on its gross receipts semi-annually.

SEC. 2. When there are five Subordinate Lodges established and in working order in any jurisdiction, the Deputy Grand Chancellor thereof shall notify the Supreme Chancellor, who shall cause the Supreme Recording and Corresponding Scribe to notify the Lodges of that jurisdiction to elect *three Representatives for one year*, on the first meeting night after the receipt of the communication.

SEC. 3. The Past Chancellors of the five Lodges, together with the Representatives elect, shall meet at such place as may be specified by the Supreme Chancellor, and proceed to organize a Grand Lodge by electing a V. G. P., G. C., V. G. C., G. R. and C. S., G. B., G. G., G. I. S., and G. O. S., and three Representatives to the Supreme Lodge, all of whom must be Past Chancellors.

SEC. 4. A notice of their organization, together with a list of their officers, shall be forwarded to the Supreme R. and C. Scribe through the Supreme Chancellor, and the latter officer shall install, or cause to be installed, the officers-elect of said Grand Lodge, after which it shall proceed to frame By-Laws for its own government not inconsistent with the laws promulgated by this body.

ARTICLE VII.

QUORUM OF VOTES.

A majority of the Grand Lodges shall constitute a quorum to transact business, and a member of a Grand Lodge whose returns for the year have not been forwarded to the Supreme Lodge shall in no case be entitled to a vote, except by unanimous consent.

ARTICLE VIII.

REVENUE.

SECTION 1. Each Grand Lodge shall pay to the Supreme Lodge the sum of \$50 annually for each representative they are entitled to.

SEC. 2. The charter fees shall be as follows:

For Grand Lodges, \$30.

Subordinate Lodges, \$15.

SEC. 3. Grand Lodge Ritual, \$3 each, and \$15 per set.

Subordinate Lodge Ritual (to Grand Lodges), \$2 each and \$10 per set.

Installation Work (to Grand Lodges), 25 cents each, \$1 per set.

Odes (to Grand Lodges), 2½ cents each, \$2.50 per hundred.

Withdrawal Cards (to Grand Lodges), 25 cents each.

SEC. 4. To Subordinate Lodges:

Rituals, - - \$4 00 each - - \$20 00 per set.

Installations, - - 50 each - - 2 00 per set.

Odes, - - - - 05 each - - - 5 00 per set.

SEC. 5. All work delivered to Grand and Subordinate Lodges must be paid for within three months after date of delivery.

ARTICLE IX.

MILEAGE.

The Supreme Lodge shall pay the mileage and necessary expenses of its officers and representatives.

The mileage shall be at the rate of six cents per mile.

ARTICLE X.

ELECTION OF SUPREME LODGE OFFICERS.

SECTION 1. The Supreme Lodge Officers shall be elected biennially, the first election after the adoption of this Constitution occurring on the second Tuesday in March, A. D. 1870.

SEC. 2. The Supreme Lodge Officers shall be elected by ballot. A majority of all the votes present shall be necessary to

constitute a choice. In case of a tie, the balloting shall continue until a choice is made; the name of the brother receiving the lowest number of votes at each balloting shall be withdrawn.

ARTICLE XI.

DELINQUENT GRAND LODGES.

Any Grand Lodge neglecting to forward its returns, together with the Representative tax, due previous to the annual session of the Supreme Lodge, shall disqualify its members from voting in the Supreme Lodge, and shall not be entitled to receive the pass word until said returns and payments are made

ARTICLE XII.

REGALIA.

The Regalia of the Supreme Lodge shall be as follows:

For Founder and Past Supreme Chancellor, a purple collar skirted with scarlet and white; the scarlet to be inside, to be trimmed with helmet, globe and tassels, lace and fringe of gilt bullion. Jewel—Knight's mark or coat of arms, with the words, "Founder of the Order K. of P." engraved on the border.

For Past Supreme Chancellors—The same collar and jewel, but upon the latter "Past Supreme Chancellor" on the circle or oval surrounding the helmet, instead of "Founder," etc.

For Supreme Venerable Patriarch—White collar skirted with scarlet, trimmed with gilt lace and bullion fringe and tassels. On the right breast of the collar shall be embroidered in gilt bullion a visored helmet, with axe and lance crossed, illustrative of the name and general character of the Order. On the left breast shall be embroidered in gilt bullion a globe, emblematical of universal fraternity and the supreme authority of this Lodge. The Jewel shall be an open Bible of yellow metal, and to be worn suspended from the collar where the ends are united.

The Supreme Chancellor and remaining officers shall wear collars of purple, skirted with scarlet, of the same form, style and and trimming (including helmet and globe) as the Supreme Venerable Patriarch. Jewels to be of yellow metal, of the same

device as those worn by the corresponding officers of Grand and Subordinate Lodges, and to be worn suspended from the collar in the same manner as above stated.

For P. G. C's, black collar, trimmed with gilt lace and fringe.

For Supreme Representatives, the same, with "S. R." upon the collar, in gilt bullion.

No member shall be allowed to enter the Supreme Lodge when in session unless clothed in the established regalia of his rank.


ARTICLE XIII.

AMENDMENTS.

No alteration or amendment to the Constitution of the Supreme, Grand or Subordinate Lodges shall be made unless presented at an annual session, and adopted by a two-third vote.

ARTICLE XIV.

RULES OF ORDER.

 "Cushing's Manual" shall govern the parliamentary practice of this Supreme Lodge.

ARTICLE XV.

No visiting cards shall be used in this Order, and the password shall be the same throughout the country, and to be changed semi-annually.

CONSTITUTION FOR GRAND LODGES.

ARTICLE I.

This body shall be known as the Grand Lodge of Knights of Pythias of the State of———

ARTICLE II.

COMPOSITION.

It shall be composed of all Past Chancellors of Subordinate Lodges in the State.

ARTICLE III.

JURISDICTION.

This Grand Lodge shall have jurisdiction over all Lodges of Knights of Pythias within the State of———. It possesses the right and power of granting charters, of suspending or taking away the same upon proper cause, of receiving and hearing all appeals, of redressing grievances and complaints arising in the Lodges under its jurisdiction, of enacting By-Laws for its government and support, providing the same are not in violation of the laws of the Supreme Lodge.

ARTICLE IV.

QUALIFICATION OF MEMBERS.

Every member of, and Representative to the G. L., must be regular contributing members in good standing of a Subordinate Lodge.

ARTICLE V.

SESSIONS.

SECTION 1. This Grand Lodge shall hold an Annual Session on the——day of January, and a Semi-Annual Session on the——day of July. The hour and place of meeting shall be fixed as the Grand Lodge may determine.

SEC. 2. At the session of July the returns of the Subordinate Lodges for the previous six months will be received, and nominations made for officers for the ensuing year, and such other business transacted as may come legally before the Grand Lodge.

SEC. 3. At the annual session in January the returns for the previous six months will be received, the officers of the Grand Lodge for the ensuing year elected and installed, and such other business transacted as may be determined upon.

ARTICLE VI.

OFFICERS.

SECTION 1. The elective officers shall be the G. C., V. G. C., G. R. and C. S., and G. B., and Grand Representatives to the Supreme Lodge.

The appointive officers shall be the Grand Guide, Grand Inner and Outer Stewards, the District Deputy Grand Chancellors. The retiring Grand Chancellor shall fill the office of Venerable Grand Patriarch.

SEC. 2. The Grand Chancellor shall preside at all sessions of the Grand Lodge, enforce order and decorum; decide all questions of order without debate, subject, however, to an appeal to the Grand Lodge by two members; appoint Grand Officers *pro tem.* in case of temporary absence or disqualification of any Grand Officer; appoint all committees, unless otherwise ordered; sign all orders drawn on the Grand Banker, for such sums as may be voted by the Grand Lodge, and such other papers as may require his signature to authenticate them; exercise a general supervision over the Order in this jurisdiction. He shall call the Vice Grand Chancellor to his chair during the discussion of any question before the Grand Lodge on which he may desire to speak. He shall, on the day of his installation, appoint the following committees, to serve for the term of one year, to wit:

A Committee on Laws and Supervision.

A Committee on Finance and Mileage.

A Committee on Appeals and Grievances.

A Committee on Returns and Credentials.

He shall, at each stated session, present and cause to be read to this Grand Lodge his semi-annual report. He shall visit, officially, at least once during his term of office, accompanied by such of his Grand Officers as he may select, each Subordinate Lodge in the district in which he resides. All necessary reasonable expenses incurred on such visits shall be paid by this Grand Lodge.

SEC. 3. The Vice Grand Chancellor is the counsellor and assistant of the Grand Chancellor. In the absence of the Grand Chancellor he shall preside over the Grand Lodge. In case of the removal, death, resignation or inability of the Grand Chancellor, the powers of said officer shall devolve on the Vice Grand Chancellor for the time being.

SEC. 4. The Grand Recording and Corresponding Scribe shall keep a just and true record of all the proceedings of the Grand Lodge at each session, and transmit annually to each Sub-

ordinate Lodge as many copies thereof as the Lodge has Past Chancellors and Officers; preserve the archives, have charge of the seal, books, papers and other properties of the Grand Lodge, and deliver the same to his successor when required so to do by the Grand Lodge; prepare all charters and dispensations for Subordinate Lodges; notify officially all Subordinate Lodges within the State of all meetings of the Grand Lodge; carry on the necessary correspondence of the Grand Lodge; keep a register, which shall contain a list of all charters granted to Subordinate Lodges, and a record of all Past Chancellors and Representatives entitled to seats in this Grand Lodge; also keep a record, and notify all Subordinate Lodges on the receipt of such information, of all rejected candidates and suspended members; attest all official papers and documents; perform such other duties as are required by the Laws and Regulations of the Order, and as the Grand Lodge may from time to time direct; have his regular office hours, and give notice to the Subordinate Lodges of the time at which he will so attend, and at each annual session present a report of the general condition of the Order to this Grand Lodge. He shall have power to provide himself, at the expense of the Grand Lodge, with such books, papers and stationery as are necessary for the fulfillment of his duties; and keep in his office a copy of the seal of each Subordinate Lodge in his Jurisdiction.

He shall receive all moneys due to the Grand Lodge, and pay them over immediately to the Grand Banker, taking his receipt therefor, and keep an exact and true account of the same; draw all orders on the Grand Banker for such moneys as may be voted by the Grand Lodge, and attest the same; report in writing at the annual session, and at other times when so required by the Grand Lodge, the condition of the funds of the Grand Lodge and of the accounts of Subordinate Lodges, and deliver the books to the Finance Committee whenever they may demand them. For the faithful performance of his duties he shall receive the sum of — dollars per annum.

SEC. 5. The Grand Banker shall receive all funds for the use of the Grand Lodge from the Grand Recording and Corresponding Scribe, giving him a receipt for the same; pay all orders drawn

on him by the Grand Chancellor, properly attested; keep the accounts in a proper manner, exhibiting the sources and amounts of receipts, and the purposes and amounts of disbursements, and give a statement in writing thereof, at the stated session, or whenever required to do so by the Grand Lodge. At the expiration of his term of office he shall deliver all books, papers and moneys (belonging to the Grand Lodge, in his possession) to his successor. Before entering upon the duties of his office, he shall give such security for the faithful performance of his trust as the Grand Lodge may deem satisfactory, and deliver the books to the Finance Committee for examination whenever they may demand them.

SEC. 6. The Grand Guide shall assist in the ceremonies of the Grand Lodge, and in preserving order therein, examine and conduct new members and Representatives in the Grand Lodge, and execute the commands of the Grand Chancellor.

SEC. 7. The Grand Inner Steward shall have charge of the inner door. He shall see that all members of the Grand Lodge are clothed in appropriate regalia before entering the lodge-room.

SEC. 8. The Grand Outer Steward shall have charge of the outer door, allow no person to enter the ante-room without the pass-word, unless ordered so to do by the Grand Chancellor, and be responsible for the safe-keeping of all regalias, jewels and other property of the Grand Lodge, while that body is in session. For the faithful performance of his duties he shall receive not less than — dollars per annum.

SEC. 9. The Representatives to the Supreme Lodge shall attend all meetings of that body, and faithfully represent the views and interests of this Grand Lodge therein. They shall be furnished with certificates of election in such form as may be prescribed.

SEC. 10. The D. D. Grand Chancellor is the representative of the Grand Chancellor in the district placed under his jurisdiction, and it shall be his duty to see that the work of the Order is performed uniformly; to install, or cause to be installed, the officers of the Lodges under his charge, and report his doings to the Grand Chancellor in time for the sessions of the Grand Lodge. He shall receive the dues and quarterly reports from the Lodges in his district and transmit them to the Grand Recording and

Corresponding Scribe, within one week after the installation of officers of Subordinate Lodges. He shall receive from the Grand Recording and Corresponding Scribe all dispensations for new Lodges under his jurisdiction, after they may have been granted by this Grand Lodge or the Grand Officers, and with the assistance of such brethren as he may deem qualified, open such new Lodges, deliver the dispensations and install the officers. He shall, when visiting Subordinate Lodges in his district, be provided with his commission, to be delivered to him by the Grand Chancellor on his appointment. He shall also perform such other duties as the Grand Lodge or the Grand Chancellor may, from time to time, order and direct. All necessary and reasonable expenses of the D. D. Grand Chancellor shall be paid by the Grand Lodge.

ARTICLE VII.

MODE OF ELECTION OF GRAND LODGE OFFICERS.

SECTION 1. Each Grand Lodge shall regulate the manner of electing its officers. The Grand Lodge shall pay the mileage and necessary expenses of its Officers and Representatives. The rate shall be — cents per mile.

SEC. 2. The Representatives to the Supreme Lodge must be elected for two years, and must be Past Grand Chancellors. In case of new Grand Lodges the V. G. P. and G. C. shall, by virtue of their offices, become Past Grand Chancellors and Representatives to the Supreme Lodge; provided, however, that they shall serve out their term of office in the Grand Lodge for which they were elected.

SEC. 3. The installation shall take place immediately after the result of the election is announced.

ARTICLE VIII.

REGALIA.

SECTION 1. The working regalia shall be as follows:

V. G. P.—Black velvet collar, trimmed with gold fringe, and open Bible in gold on left side.

P. G. Chancellors—Black velvet collar, trimmed with gold fringe, with P. G. C. embroidered in gold on left side.

P. Chancellors—Red velvet collar, trimmed with gold fringe.

Representatives—Same as Past Chancellors, rosette with number of Lodge on left side. Said rosette to be furnished by the Subordinate Lodge represented.

Officers—Same as Past Chancellors, with the insignia of office embroidered in gold on left side.

SEC. 2. The established outside regalia, if used, shall be as follows :

For G. C.—An apron made of the best black silk velvet, with lappel, and upon lappel letters K. P., crossed lances and helmet, with letters F. C. B. arched over it, and letters P. C. on either side of the apron—the whole apron to be fringed with silver, one and a half inches in length, and all letters and emblems to be embroidered in silver. In addition a black rosette of ribbon-work upon the lappel of the coat, on the rosette crossed gavels in white metal, movable. On the outer edge of the apron, adjoining the fringe, will be placed a red velvet border, adjoining that a border of gold, then a border of blue velvet.

For V. G. C.—Same as G. C., except on rosette but one gavel.

For V. G. P.—Same as G. C., on rosette open Bible.

For G. R. S.—Same as G. C., on rosette crossed pens.

For G. B.—Same as G. C., on rosette crossed keys.

For G. G.—Same as G. C., on rosette staffs crossed.

For G. I. S.—Same as G. C., on rosette crossed swords.

For G. O. S.—Same as G. C., on rosette one sword.

For Repr.—Same as G. C., on rosette letter R.

For P. C.—Same as G. C., no rosette.

For District Deputy Grand Chancellor, the working regalia shall be red velvet collar, trimmed with gold fringe, and the letters D. G. C. embroidered thereon in gold. The apron regalia of the D. G. C. shall be the same as the Past Chancellor's regalia. He shall also wear a rosette with D. G. C. upon it.

ARTICLE IX.

RETURNS AND DUES OF SUBORDINATE LODGES.

At the end of each term each Subordinate Lodge shall pay to the Grand Lodge as dues not less than — cents per capita tax

for every Knight in good standing, the number of which shall be shown upon the report. They shall also return the blank furnished by the Grand Lodge, properly filled out, with signature of the W. C. and R. S. attached, and an impression of the seal upon it.

ARTICLE X.

OF DELINQUENT OR DEFUNCT LODGES.

SECTION 1. Any Lodge may be suspended or dissolved, and its charter or dispensation forfeited to the Grand Lodge:

1. For improper conduct.
2. For neglecting or refusing to conform to the Constitution or Laws of the Grand Lodge, or the general laws and regulations of the Order.
3. For neglecting or refusing to make its returns, or for non-payment of dues to the Grand Lodge. But the charter or dispensation shall not be forfeited in either of the above cases until the Lodge shall have been duly notified of its offense by the Grand Recording and Corresponding Scribe, and suitable opportunity given them to answer the charges made against it.
4. For neglecting to hold the regular stated meeting as provided by law, unless prevented from doing so by some unforeseen circumstance.
5. By its membership diminishing, so that less than a constitutional quorum may be left.

SEC. 2. When an impeached Lodge neglects or refuses to answer within a given time, it may be tried and suspended for contempt. To suspend a Lodge requires a two-third vote of all the members present who may be entitled to vote.

SEC. 3. When a Lodge is suspended or dissolved, it shall be the duty of its last W. C., or, if there is none, of its senior officer, to deliver up the dispensation or charter, books, jewels, funds, emblems, regalia and other property and effects to the Grand Chancellor or his Deputy, and if any officer or member having custody of any part of the said property or effects refuses to surrender the same he may be forever excluded from membership in the Order, even if his Lodge should be reinstated.

SEC. 4. All funds and effects received by the Grand Lodge

from a dissolved or suspended Subordinate Lodge shall be restored in the event of its being reinstated, which reinstatement may be done by the majority vote of the Grand Lodge at a stated or special session.

SEC. 5. Members of any defunct Lodge who were in good standing at the time of the dissolution may be admitted into any other Lodge, after having applied to and received from the Grand Lodge a card signed by the Grand Chancellor and countersigned by the Grand Recording and Corresponding Scribe, with the seal of the Grand Lodge attached. The application for such card must be accompanied by the fee of \$2 ; the card to hold good twelve months.

ARTICLE XI.

QUORUM AND VOTING.

SECTION 1. In all cases where the number of Lodges in a jurisdiction exceeds 100, one-third of the Lodges, if represented, shall constitute a quorum. A majority of the Lodges shall constitute a quorum in all other cases.

SEC. 2. Each Grand Lodge shall regulate its manner of voting.

ARTICLE XII.

REVENUE.

Each Grand Lodge shall regulate the price of charters or dispensations, rituals, installation work, odes and withdrawal cards. The four last named articles must in all cases be procured from the Supreme Lodge. In no case shall the price of charters be less than \$15.

ARTICLE XIII.

DISPENSATIONS.

Dispensations can be granted by the Grand Chancellor or his Deputy, upon application from a Lodge, for the following purposes :

To propose, elect and initiate at the same session.

To confer the three degrees at the same session.

To confer the degrees upon a person over 50 years of age.

ARTICLE XIV.

BY-LAWS, RULES OF ORDER AND ORDER OF BUSINESS.

Each Grand Lodge shall regulate its Order of Business, and shall form its own By-Laws, provided they are not in violation of this Constitution.

For the Rules of Order "Cushing's Manual" shall be the guide.

ARTICLE XV.

BLANKS.

The following blanks will be furnished by the Grand Recording and Corresponding Scribe:

Blank semi-annual returns.

Blank Past Chancellor's Certificate.

Blank Representative's Certificate.

Blank Dispensation.

Blank District Deputy Grand Chancellor's Commission.

Blank Form of Application for Charter.

ARTICLE XVI.

Each Grand Lodge shall regulate the mode of election for officers in Subordinate Lodges and the mode of balloting; establish the duties of Subordinate Lodge Officers; establish the mode of conducting charges and trials.

ARTICLE XVII.

No visiting cards shall be used in the Order.

CONSTITUTION FOR SUBORDINATE LODGES.

ARTICLE I.

SECTION I. A Lodge shall never consist of less than seven members of the Knight's Rank, including one qualified to preside, and shall hold stated meetings at least once a week, at such an hour as may from time to time be determined upon.

SEC. 2. Not less than seven members shall constitute a quorum for the transaction of business, and if seven members only be present no appropriations of money shall be made, unless it be by unanimous consent.

SEC. 3. Special meetings may be held at such times as the business of the Lodge may require, but they shall be confined to the business that they were called to consider. The W. C. may call such meetings at his own discretion, and also when requested so to do in writing by five members of the Lodge.

SEC. 4. Every Lodge shall be opened at the appointed time, and in the absence of the W. C. the V. C. shall preside; and in the absence of both, the senior P. C.; and if no P. C. be present a Knight may be called to the chair by a majority of the members present.

SEC. 5. The Lodge shall transact its actual business in the Knight's Rank.

ARTICLE II.

OFFICERS.

SECTION 1. The elective officers of this Lodge shall be the W. C. and V. C., who shall be elected semi-annually, in June and December; and the Recording Scribe, Financial Scribe and Banker, who shall be elected annually by ballot, at the last meeting in December.

The retiring W. C. shall fill the office of Past Chancellor.

SEC. 2. The appointive officers shall be the Guide, Inner Steward and Outer Steward, who shall be appointed by the newly elected W. C. on the night of his installation.

SEC. 3. Any Knight in good standing, having served one full term in an appointive office, shall be eligible to the office of V. C.

SEC. 4. Nominations for all the above elective officers shall be made on the night preceding and on the night of election, except to fill a vacancy.

SEC. 5. Officers shall be installed at the first regular meeting in the new term, if unforeseen circumstances do not prevent it. But no member shall be installed who is indebted to the Lodge, nor shall any officer who has been installed retain his seat if he shall be in arrears to the amount of six months' dues.

SEC. 6. All vacancies shall be filled in the manner of the original selection, to serve the residue of the term, and officers so serving shall be entitled to the honors of the term.

ARTICLE III.

MODE OF ELECTION.

The Grand Lodge shall regulate the mode of election for officer or officers.

ARTICLE IV.

VOTING.

The G. L. shall determine the manner of voting.

ARTICLE V.

MEMBERSHIP AND DEGREES.

SECTION 1. No person shall be initiated into a Lodge who is under twenty-one or over fifty years of age (unless by dispensation), nor unless he be a white male citizen of good moral character, sound in health, and a believer in the Supreme Being. Every application for membership must be accompanied with the initiation fee, the amount of which shall not be less than four dollars. The fee for the Esquire Degree shall never be less than three dollars, and the fee for the Knight Degree shall never be less than three dollars. The initiation fee shall in all cases accompany the application.

SEC. 2. Applications for initiation must be signed by the petitioner, stating his age, residence and occupation, and endorsed by two Knights in good standing, who are members of the Lodge, which must be entered on the records, and the petition referred to a committee of three for investigation (neither of whom shall have recommended him), whose duty it shall be to report on the character and qualifications of the petitioner at the next regular meeting. The applicant shall then be balloted for, and if approved he may be admitted.

SEC. 3. Should two black balls appear against a candidate, the ballot shall be renewed immediately. Should two or more appear on the second ballot, he shall be declared rejected, and

no other ballot shall be taken in his case for the space of six months thereafter.

SEC. 4. One week must elapse between the conferring of the degrees, in all cases, except the first four meeting nights of a new Lodge; but in all cases one week must elapse between the application and the conferring of the initiatory Page Degree.

(The above section shall not apply to cases where dispensations are granted.)

SEC. 5. Any brother of the Order, in good standing, desirous of becoming a member of a Lodge, shall send his withdrawal card from the Lodge of which he was last a member, or the card granted by the Grand Lodge in lieu thereof, which shall be referred to a committee of three, whose duty it shall be to report as to the standing and qualifications of the applicant at the next regular meeting. The brother shall then be balloted for, and if he receives a two-thirds vote of the members present he shall be declared elected. Any brother who may have lost his card, or which may be out of date, can have the same renewed by applying to the source from which it emanated.

SEC. 6. No proposition for membership shall be withdrawn after it has been referred to a committee, except by unanimous consent, and all whose cases are so referred shall be balloted for upon the report of the committee, whether it be favorable or unfavorable.

SEC. 7. When an applicant for membership has been rejected, notice of his rejection shall be immediately sent by the Recording Scribe to the Grand Recording and Corresponding Scribe of the Jurisdiction, and the amount accompanying his application be returned to him by the R. S., with a notice of his rejection.

SEC. 8. Every applicant elected to membership failing to present himself for initiation or admission within six stated meetings of the Lodge, after being notified of his election (unless prevented by sickness or some other unavoidable occurrence), shall forfeit the amount that has been paid by him to the Lodge.

SEC. 9. No degree shall be conferred on a brother who is a member of another Lodge, without first obtaining the permission of the Lodge to which the brother is attached.

SEC. 10. No degree shall be conferred, under any pretense whatever, unless the same shall have been previously paid for.

ARTICLE VI.

CARDS.

Applications for Withdrawal Cards shall be made either personally or in writing to a Lodge, and a card thereupon shall be granted; provided the brother be clear of the books, and there be no valid objection. No visiting cards shall be permitted in the Order.

ARTICLE VII.

SEAL.

Each Lodge shall have a seal, with appropriate devices, which shall be affixed to such cards, as well as to all official communications emanating from the Lodge.

ARTICLE VIII.

DUTIES OF OFFICERS.

The Grand Lodge shall prescribe the duties of officers.

ARTICLE IX.

DUES AND BENEFITS.

Each Subordinate Lodge shall regulate its dues and benefits; provided, however, that a member who is six months in arrears shall be suspended.

ARTICLE X.

CHARGES, TRIALS, ETC.

The Grand Lodge shall regulate the mode of charges and trials.

ARTICLE XI.*

REGALIA.

SECTION 1. The regalia for Subordinate Lodges, if used shall be as follows:

* The Subordinate Lodge Regalia will be a matter of special news to the membership of to-day. The Apron "went the way of all the earth" at the session of 1872.

For Pages, a black and white apron made of the best "merino," fifteen inches in length in the middle, and sixteen inches in width; lappel to be six inches and a half in length from top to end of point, with the letters K. P. embroidered on it in silver; on apron, crossed lances embroidered in silver, with the letter F. embroidered in blue; silver fringe around the apron one and a half inches in length; lining to be black muslin; strings black; lances to be five inches in length.

For Esquires, the same as Page, with an additional letter C. embroidered in gold.

For Knights, the same as Esquire, with an additional letter B. embroidered in red.

For Officers, the same as Knights, with a rosette of black and white ribbon, white on outer edge; also the "insignia" of office in center of rosette, made out of white metal and movable. The rosette to be worn on lappel of coat on left side. The V. P., R. S., and B. of Lodge wear the P. C. apron with rosette as above.

SEC. 2. The working regalia shall be as follows:

For Pages, a blue collar; for Esquires, a yellow collar; for Knights, a red collar; for V. P., a black velvet collar, with silver fringe one and a half inches long, and silver lace border on inner edge half inch wide, and an open Bible embroidered in silver on the left side; for W. C., a collar of scarlet velvet, trimmed in the same manner as the V. P.'s, with crossed gavels on left side; for V. C., the same as the W. C.'s, with single gavel; for R. S., the same as the V. C.'s, with crossed pens, omitting the fringe; for F. S., the same as the R. S.'s, with pen and key crossed; for B., the same as the F. S.'s, with crossed keys; for G., the same as the B.'s, with crossed staffs; for I. S., the same as the G.'s, with crossed swords; for O. S., the same as the I. S.'s, with single sword; for P. C., the same as the W. C.'s, with gold fringe and without the gavels.

This first session of the Supreme Lodge has been given greater space in this work than can be accorded to any other session in this outline history, but it has been done because it was really, and, in fact, the actual starting point from which this great Order has developed into its present

magnificent proportions. It was in this body that the scattered portions of the infant society crystalized into one organization, and formed a union that will be perpetuated throughout all time. The men who composed it were earnest and conscientious in the work that they had undertaken ; and though many of them have "crossed the river to rest on the other side," their works and their influence live after them ; some who still live have gone away from us, others remain, and are full of good works and love for the Order.

In this connection, it is proper to give the history of the legal or incorporate life of the Supreme Lodge, and the legislation that to-day makes the Supreme Lodge a body corporate.

The Supreme Lodge having, as shown in the foregoing pages, secured simply a social organization, with no protection of law thrown about it, was left to the mercy of the outside world, and it was not long until innovations began to be made. The members of the Supreme Lodge saw that they must place the infant within the protection of the law, and determined to make it a body corporate ; and on the 5th day of August, 1870, they filed with the Recorder of Deeds in the District of Columbia, the first Articles of Incorporation, or Association, which read as follows :

CERTIFICATE OF ASSOCIATION OF THE SUPREME
LODGE KNIGHTS OF PYTHIAS.

WHEREAS, It is deemed advisable to have the Supreme Lodge of Knights of Pythias an incorporated body, under the laws of the Congress of the United States, for the more perfect working of the beneficent intentions of the said Order ;

AND WHEREAS, With a view to promote this object, and as Grand and Subordinate Lodges of the said Order have been formed or organized in various States and Territories, and will

be hereafter formed in various other States and Territories of the United States, as well as other foreign countries ;

1st. Now, therefore, be it known, That in accordance with the act of Congress entitled "An Act to provide for the creation of corporations in the District of Columbia by general law," approved May 5, 1870, the undersigned having associated themselves for the purpose and with the design of establishing, and creating the corporation to be known and named the Supreme Lodge Knights of Pythias, do hereby make, and authorize to be filed in the office of the Register of Deeds in the District of Columbia, this Certificate and these Articles of Association for the government of themselves, their associates, assigns and successors.

2d. And be it further known, That the beneficial association of which this is the certificate, shall be known as the Supreme Lodge of the Knights of Pythias, the seal of which has been copyrighted by the Supreme Recording and Corresponding Scribe in the Clerk's office of the Supreme Court of the District of Columbia.

3d. And be it further known, That Joseph T. K. Plant, Past Supreme Chancellor Clarence M. Barton, of the District of Columbia; Venerable Supreme Patriarch Wilbur H. Myers, of Pennsylvania; Supreme Chancellor Samuel Read, of New Jersey; Supreme Vice Chancellor C. L. Russell, of Ohio; Supreme Banker W. A. Porter, of Pennsylvania; Supreme Guide John F. Comstock, of Connecticut; Supreme Inner Steward H. Clay Lloyd, of Kentucky; Supreme Outer Steward George H. Crager, of Nebraska; Past Supreme Chancellor Edward Dunn; Past Grand Chancellor Harry Kronheimer; J. R. N. Curtin, Francis Woods, Hugh G. Divine, Joseph S. Martin, of the District of Columbia, together with all the Past Grand Chancellors of each and every State, Territory and Jurisdiction, now organized or hereafter to be organized under the authority of the Supreme Lodge, shall constitute from and after the filing of this Certificate as aforesaid, "The Supreme Lodge of the Knights of Pythias of the World."

4th. And be it further known, That the Board of Trustees of said Supreme Lodge of the Knights of Pythias (who shall be

elected annually) shall consist of Joseph T. K. Plant, Clarence M. Barton, Edward Dunn, Joseph S. Martin, Francis Wood, Harry Kronheimer and Hugh Divine, who shall serve until the election of their successors at the annual session of the Supreme Lodge in April, 1871, and shall serve without pay.

5th. And it shall be further known, That no contract for the disbursement of the moneys of the said Supreme Lodge shall be valid and of effect until ratified by the Board of Finance or Financial Committee.

6th. And be it further known, That the officers of the said Supreme Lodge Knights of Pythias of the World shall consist of Supreme Venerable Patriarch, Supreme Chancellor, Supreme Vice Chancellor, Supreme Recording and Corresponding Scribe, Supreme Banker, Supreme Guide, Supreme Inner Steward, Supreme Outer Steward, all of whom shall be elected by ballot every alternate year, on the *first day of the session of said Supreme Lodge*, and the said Supreme Recording and Corresponding Scribe and Supreme Banker shall give such security for the faithful performance of their duty as may be ordered by said Supreme Lodge.

7th. And be it further known, That the said Supreme Lodge shall hold an annual session for the transaction of all business for the benefit and welfare of the Order, and that the Supreme Chancellor may, and on the call of fifteen Past Grand Chancellors, or Past Supreme Chancellors, convene the Supreme Lodge at any time business may demand, and all of said annual sessions shall be held in such city or town as the Supreme Lodge may determine upon at a regular session; *provided*, all special or called sessions shall be held in the city of Washington, D. C.

8th. And be it further known, That a representative from a majority of the Grand Lodges working under the jurisdiction of this Supreme Lodge shall constitute a quorum for the transaction of business.

9th. And be it further known, That the said Supreme Lodge shall have power to alter and amend its Constitution and By-Laws at will, and that it shall have power to prescribe modes of initiation, etc., for the working of said Order, and no Grand or Subordinate Lodges, purporting to be Knights of Pythias,

shall have legal standing, unless chartered by or through the regularly elected officers of this Supreme Lodge in regular or called session, or by the Supreme Chancellor during the recess of said Supreme Lodge.

In witness whereof, we the undersigned officers and members of the Supreme Lodge of Knights of Pythias of the World have hereunto affixed our names and seals day of August, A. D. 1870

JOS. T. K. PLANT,	[Seal]
EDWARD DUNN,	[Seal]
FRANCIS WOOD,	[Seal]
JOS. S. MARTIN,	[Seal]
CLARENCE M. BARTON,	[Seal]
H. KRONHEIMER,	[Seal]
HUGH G. DIVINE.	[Seal]

DISTRICT OF COLUMBIA, }
COUNTY OF WASHINGTON. } ss.

I, R. H. Marsh, a Justice of the Peace in and for said County and District, do hereby certify that Jos. T. K. Plant, Clarence M. Barton, Edward Dunn, H. Kronheimer, Francis Wood, Hugh G. Divine, Jos. S. Martin, personally appeared before me in said district and acknowledged the signing of the same to be their voluntary act for the purposes therein set forth.

Witness my hand and seal this 5th day of August,
[SEAL] 1870. R. H. MARSH, *J. P.*

Endorsements on the filing of the foregoing documents:

19.

Incorporation Certificate of the Supreme Lodge of K. of P.'s Association, D. C.

12.

Received for Record, August 1, 1870, and recorded in Liber "Deeds of Incorporation," folio 75, D. C., ex'd by
C. WOLF, *Recorder.*

The question of the Incorporation of the Supreme Lodge, as set out in the foregoing Articles, was presented to the Supreme Lodge at its session, held at Philadelphia, April, 1870,

by Supreme Chancellor Samuel Read. On this subject he speaks very plainly, showing the danger that had threatened the Order. He says :

“ It was deemed prudent and safe to have the Supreme Lodge incorporated, to prevent any further trouble in the District of Columbia and other jurisdictions. The Supreme Recording and Corresponding Scribe, with other suitable brothers, attended to that matter. The Seal also of the Supreme Lodge was copyrighted, so as to effectually shut off those wicked disorganizers. ”

The parties to whom he here refers were some suspended members, of whom he says further on :

“ These suspended Knights seem as though they would steal ‘ the livery of Heaven ’ to serve the devil in. * * * * * The leading spirits formed a bogus body, and assumed the name of Grand Lodge, Knights of Pythias, D. C., and obtained an Act of Incorporation. Characteristic of their zeal in this wicked work, they succeeded in carrying on a Grand Lodge, which they advertised as *the* Grand Lodge, D. of C. ; and they boast of presenting their credentials at this session as the proper parties to be admitted, an act that would out-Herod Herod himself. In fact, they have declared the seats of the *loyal* Grand Lodge Representatives vacant, and elected others to take their place. ”

On the morning of April 20, 1870, the Supreme Lodge ratified the acts of the Supreme Chancellor and others, in the matter of copyrighting the Seal and incorporating the Supreme Lodge.

These Articles of Incorporation stood as the “ Articles of Incorporation of the Supreme Lodge Knights of Pythias, ” until the attention of the Supreme Lodge was called to certain very marked defects therein, by Supreme Chancellor Berry, in his report to that body at

its sixth annual session, held at Pittsburgh, Pa., April 1874. Supreme Chancellor Berry says, that after receiving the original copy, and after returning home from the session of the Supreme Lodge, at Richmond, in 1873,—“securing time to look over the state of affairs as existing, in a cool, collected and business-like manner, this ‘Act of Incorporation’ obtruded its illy-advised provisions on me, whichever way I would turn, and to quiet the apprehensions, every day growing stronger, submitted it under a lengthened series of interrogations, to an eminent jurist in the legal world, as also an old and experienced member of a sister secret organization. The result was everything but promising or encouraging, as I was informed that in everything submitted by me, *and outside of our own Constitution, on matters as between ourselves, I was estopped from proceeding legally, or if so doing, giving the officer a clear way of escape from any future steps that might be ordered by you to be taken by my legally elected successor.*”

This “Act of Incorporation,” and that portion of the Supreme Chancellor’s report referring thereto, was referred to the Committee on *Unwritten Work*, and went over to the next session, 1875, when Supreme Chancellor S. S. Davis called the matter up again, and presented recommendations for amending certain portions of the Articles. The matter was then referred to the Committee on Law and Supervision. This committee made the following report:

“That in the judgment of your committee, the changes in the Act of Incorporation, suggested by the Supreme Chancellor, are desirable for the permanent welfare of the Order, its status in and with the outer world; and your committee recommend the adoption of the changes suggested by the Supreme Chancellor, and that for the purpose of perfecting the form of the ‘Act of Incorporation,’

the same be referred to a special committee of three for that purpose." This report was adopted.

At the session of the Supreme Lodge, 1876, Supreme Chancellor S. S. Davis reports :

At the close of the session in Washington (1875) I called on P. S. C. Jos. T. K. Plant, a Notary Public, and arranged with him to prepare the Amendments to the Act of Incorporation, and submit them to me, which he did. They were then presented to the proper authorities for approval and record, and have now become a part of the "Act of Incorporation of the Supreme Lodge." I herewith lay before you a copy of the amended Act:

AMENDED ACT OF INCORPORATION OF THE SUPREME
LODGE KNIGHTS OF PYTHIAS.

WHEREAS, On the fifth day of August, A. D. 1870, it was deemed necessary to incorporate the Supreme Lodge Knights of Pythias of the World, under the act of Congress, approved May 5, A. D. 1870, entitled "An Act to provide for the creation of corporations in the District of Columbia by General Law;" and

WHEREAS, The body corporate thereby created has powers conferred on them by said law to make proper laws to govern themselves, and to alter and amend their act or deed of incorporation; it is, therefore, in view of the said law, that the following amendments to said deed of incorporation are acknowledged by the proper officers and members, and placed on file in said District. And it is hereby agreed and understood, that everything in these articles different to those in the old articles shall be the act of incorporation, jointly with so much of the old act as may not be altered by these articles. And with said articles of incorporation are hereby amended and altered as follows:

1st. To section two (2) add the words "and has also been recorded in the Office of the Librarian of Congress, in the Capitol of the United States, at Washington, D. C."

2d. That all of section three (3), in the paper filed August 5, 1870, is hereby declared void, and the following is inserted

in lieu thereof: "The Supreme Lodge shall consist of all Past Chancellors, the Supreme Officers and two Representatives from each Grand Lodge, under the jurisdiction of said Supreme Lodge, until there are 20,000 members under the jurisdiction of a Grand Lodge, and one Supreme Representative for each additional 10,000 members; *provided*, that no Grand Lodge shall be entitled to more than four (4) Supreme Representatives."

3d. That section four (4) be altered to read as follows: "The Board of Trustees shall consist of Supreme Chancellor S. S. Davis, of New Hampshire; Supreme Keeper of Records and Seal Joseph Dowdall, of Ohio; Supreme Master of Exchequer John B. Stumph, of Indiana, and Supreme Vice Chancellor D. B. Woodruff, of Georgia, who shall serve until the election of their successors; it being understood that the four principal officers of the Supreme Lodge shall compose the Board of Trustees."

4th. That all of section five (5) is hereby annulled.

5th. That section six (6) shall hereafter be section five (5), except the words, "on the first day of the session of said Supreme Lodge."

6th. That section seven (7) shall hereafter be section six (6), and shall read and be as follows: "That the said Supreme Lodge shall hold an annual session at such time and place as a majority of its members present may determine, for the transaction of business, for the benefit and welfare of the Order, and that the Supreme Chancellor may, and, on the call of the Supreme Representatives of ten Grand Jurisdictions in writing, shall, convene an extra session of said Supreme Lodge, at Washington City, D. C."

7th. And, further, all succeeding sections are hereby altered in number to correspond as above, and the names of all Supreme Officers are hereby made to agree with the Constitution of the Order; and it is hereby declared that, all and singular, the parts of the incorporation of August 5, 1870, not altered by this supplementary paper, are hereby ratified and reaffirmed, and that said Supreme Lodge shall be and remain a body corporate for the term of twenty years. And for the purpose of a compliance with the act of Congress heretofore cited, we, S. S. Davis, of New Hampshire; Joseph Dowdall, of Ohio; John B. Stumph,

of Indiana, and D. B. Woodruff, of Georgia, officers and trustees of said Supreme Lodge; Past Supreme Chancellor Jos. T. K. Plant, of the District of Columbia; Past Supreme Chancellor Samuel Read, of New Jersey, and Past Grand Chancellor Frederick D. Stuart, G. J. L. Foxwell, Richard Goodhart, A. T. Cavis and A. J. Gunning, all of the District of Columbia, as incorporators, have hereunto affixed their hands and seal this fifth day of October, A. D. 1875.

S. S. DAVIS, S. C.	[Seal]
JOSEPH DOWDALL, S. K. R. & S.	[Seal]
JOHN B. STUMPH, S. M. of E.	[Seal]
D. B. WOODRUFF, S. V. C.	[Seal]
SAM'L READ, P. S. C.	[Seal]
JOS. T. K. PLANT, P. S. C.	[Seal]
FRED. D. STUART, P. G. C.	[Seal]
G. J. L. FOXWELL, P. G. C.	[Seal]
RICHARD GOODHART, P. G. C.	[Seal]
A. T. CAVIS, P. G. C.	[Seal]
A. J. GUNNING, P. G. C.	[Seal]

After presenting the amended Act, S. C. Davis says: "I trust this amended Act of Incorporation will be referred to a competent committee, and that said committee will report whether under this act as amended any body of men using the name and title of 'Knights of Pythias,' without any prefix whatever to it, not working under authority of this Supreme Lodge, may not be suppressed and enjoined by law from using the same. If it is found that full power is not invested in the Supreme Lodge under the present amended act, I trust a new, complete act will be drawn up and presented at this session, with full power to proceed under the law to restrain all persons not legally entitled to the same from using the name and title of 'Knights of Pythias.'"

On this matter the Committee on Law and Supervision made the following report, which was adopted:

The course of the Supreme Chancellor in procuring an amendment to the "Act of Incorporation," was strictly in accordance with the legislation of the Supreme Lodge, and the committee offer the following resolution :

Resolved, That the amended Act of Incorporation be accepted and approved.

(Signed)

JNO. P. LINTON.

F. P. DANN.

GEO. W. LINDSAY.

This amended Act went into full force and effect according to its terms, and so stood until the session of the Supreme Lodge, which met at St. Louis in 1880, when Supreme Chancellor Woodruff called the attention of that body to the fact that the change from annual to biennial sessions would demand a further amendment of that document, and also to other matters of legal import connected therewith, that of themselves would require action on the part of the Supreme Lodge in reference to the Act. One of the subjects referred to was the fact that since the adoption of the Act, colored bodies had taken the name, and were working and claiming to be Knights of Pythias. Another defect was that the Act of Incorporation was probably of no value outside of the District of Columbia, as the law on which it was based was enacted for the District of Columbia *only*. He therefore asked that the whole matter should be referred to a committee, and that its full power be determined. The subject was then referred to a Special Committee on the Act of Incorporation, composed of Supreme Representatives Chas. D. Little, John P. Linton, L. B. Allen, and D. J. Lyon. This committee made their report, and without giving the entire report, we give two sentences which is the conclusion of the whole matter :

"We are, however, of the opinion that it is exceedingly proper, if not absolutely necessary, to effect certain amendments to said Act of Incorporation. We therefore recom-

mend that the subject be referred to the Supreme Chancellor, with instructions to consult counsel learned in the law, and with authority to act in accordance with his advice."

The recommendation and report of the committee was adopted.

At the session of 1882, held in Detroit, Michigan, the Supreme Chancellor made the following report on the subject, referring to the action above given :

The Supreme Chancellor was instructed "to consult counsel learned in the law, and with authority to act in accordance with his advice," relative to an amended Act of Incorporation. In conformity with these instructions, I consulted with Hon. William Pinkney Whyte, Ex-U. S. Senator from Maryland, and from him I received the following communication; on receipt of which, I requested Mr. Whyte to prepare an amended Act of Incorporation of the Supreme Lodge Knights of Pythias of the World, which was done, and forms part of this report.

"BALTIMORE, October 28, 1881.

My Dear Sir :—In answer to your inquiries, I beg to give you the following opinion upon the questions submitted by you :

1. You ask whether the change in the sessions of the Supreme Lodge from annual to biennial sessions has abrogated your Act of Incorporation ?

I reply, that in my opinion it does not. The fact, however, could only be tested, and the question raised, by the Courts of the United States, in proceedings undertaken to vacate the charter. It could not be taken advantage of collaterally.

2. You ask whether it is necessary to obtain an amended Act of Incorporation, for the purpose of including the changes in its Constitution ?

I am of the opinion that it does require such act. Although the Act of Congress does not, in plain terms, require such amendments to be made and recorded, yet it is very evident, by the terms of similar acts elsewhere, and the prevailing practice, that such is the requirement of the spirit of the law. I have no doubt whatever of the necessity of such action.

3. You ask me if the act of Congress, approved May 5, A. D. 1870, providing for the creation of corporations by general law, is limited in its application to the District of Columbia?

I answer that it is, and that such a corporation so created has only existence within the territory of the District of Columbia, precisely as a corporation created by a general law of a state is confined to the limits of that state, and only has recognition elsewhere by the comity existing between the states.

The law for the creation of corporations above referred to does not relate to the United States, but by its very title and terms is confined to the District of Columbia. I have thus answered all your inquiries.

Yours truly,

WM. PINKNEY WHYTE.

HON. GEO. W. LINDSAY, *Supreme Chancellor, etc.*

In conformity with the instructions of the Supreme Lodge the Supreme Chancellor had had prepared and executed the following:

AMENDED ACT OF INCORPORATION OF THE SUPREME
LODGE KNIGHTS OF PYTHIAS.

WHEREAS, By virtue of the provisions of the Act of Congress, approved May 5, A. D. 1870, entitled "An Act to provide for the creation of corporations in the District of Columbia, by general law," the Supreme Lodge Knights of Pythias of the World was duly incorporated on the 5th day of August, A. D. 1870, by compliance with the terms of the said Act of Congress, and the certificate of incorporation was, on the 5th day of August, A. D. 1870, duly filed and recorded among the Deeds of Incorporation, Folio 75, in the office of the Recorder of Deeds, in the District of Columbia; and

WHEREAS, In pursuance of the power and authority in said corporation lodged afterwards on the 5th day of October, A. D. 1875, certain articles of the said Act of Incorporation were amended, and the unchanged articles ratified and confirmed, and proper articles of amendment duly executed in conformity with the requirements of the law aforesaid, and recorded, or filed for record, in the office of the Recorder of Deeds aforesaid, on the said 5th day of October, 1875; and

WHEREAS, It is deemed expedient that the following additional amendments to the said Deed of Incorporation should be made, and to that end, the same are now executed and acknowledged by the proper officers and members, and placed on file for record. And it is hereby agreed, and understood, that every clause and provision in these articles as amended, in conflict with the original or amended Act of Incorporation, shall be the act of incorporation jointly, with every clause in the old act or the amended act not altered by these articles.

Now, therefore, the Articles of Incorporation are hereby amended and altered as follows, viz. :

6. Section six is hereby amended, and shall read and be as follows, viz. :

“That sessions of the Supreme Lodge shall be held at such times, and in such places, as the Supreme Lodge may, in accordance with the Constitution and Laws, determine, for the transaction of all business for the benefit and welfare of the Order, and the Supreme Chancellor shall convene extra sessions of the Supreme Lodge, in the manner prescribed in the Constitution of the said Supreme Lodge.”

That the following additional section, to be known as section 9, be added to the Act of Incorporation, as amended, viz. :

“9. That the said Supreme Lodge shall have power to establish the Uniform Rank and the Endowment Rank, upon such terms and conditions, and governed by such rules and regulations, as to the said Supreme Lodge may seem proper.”

And it is hereby declared, that, all and singular, the parts of the Act of Incorporation of August 5, 1870, not altered by the supplementary paper of the 5th of October, A.D. 1870, and all the parts of the said last mentioned paper, so far as neither of the said original or supplementary acts is changed by this paper, are hereby ratified and reaffirmed, and the said Supreme Lodge shall be and remain a body corporate for the term of twenty years.

And for the purpose of a compliance with the terms of the Act of Congress heretofore cited, we, George W. Lindsay, of Maryland; Joseph Dowdall, of Ohio; John B. Stumph, of Indiana, and John P. Linton, of Pennsylvania, officers and trustees of the said Supreme Lodge; Past Supreme Chancellor D. B.

Woodruff, of Georgia ; Past Supreme Chancellor Samuel Read, of New Jersey ; Past Grand Chancellor G. J. L. Foxwell, of the District of Columbia ; A. J. Gunning, John W. Thompson, Joseph T. Coldwell and Justus H. Rathbone, all of the District of Columbia, as incorporators, have hereunto affixed our hands and seals, this 24th day of May, A. D. 1882.

GEO. W. LINDSAY,	[Seal]
JNO. P. LINTON,	[Seal]
JNO. B. STUMPH,	[Seal]
JOSEPH DOWDALL,	[Seal]
D. B. WOODRUFF,	[Seal]
SAMUEL READ,	[Seal]
G. J. L. FOXWELL,	[Seal]
A. J. GUNNING,	[Seal]
JNO. W. THOMPSON,	[Seal]
JOS. T. COLDWELL,	[Seal]
J. H. RATHBONE.	[Seal]

A copy of the above amended Act was sent by mail to the incorporators therein mentioned for acknowledgment, which having been properly done in accordance with law, the amended Act was duly recorded in the Clerk's office of the District of Columbia.

The amended Act of Incorporation was adopted by the Supreme Lodge August 25, 1882, and now forms the basis for the legal life of "The Supreme Lodge Knights of Pythias of the World."

CHAPTER VIII.

Principles on which the Order is Founded—Construction—Semi-Military, Patterned after the Ancient Chivalry—Ranks—Page—Esquire—Knight—Declaration of Principles—Triplicates—Friendship—Charity—Benevolence—Expenditures for Relief—Caution—Bravery—Examples of, Hines, Reynolds, Wood, Early, Dickinson and Woodland—the Heroes of the Indian Territory.



WE HAVE traced the Order of Knights of Pythias from its origin and the founding of the first Subordinate Lodge, from that to the first Grand Lodge, thence into the establishing of the Supreme Lodge, which was to be for all time to come the fountain-head of all law for the government and control of the entire body.

Let us now, before proceeding further, ascertain the fundamental principles on which it was founded, and on what it now rests.

The Founder, and the men who first united with him in the work of establishing this fraternity, proposed to place it on a semi-military basis, patterned in a certain degree after the knighthood and military organizations of the age of chivalry. True, indeed, they purposed to have it founded on an heroic idea of friendship and loyalty to the persons who should enter within the sacred precincts of the Pythian Castle, and take upon themselves the knightly vows that were there to be administered. It was intended that these vows should be observed with all the rigid faithfulness and

heroic firmness that characterized the storied bravery and loyalty of the olden knighthood. In their first teachings of the tenets and doctrines of this modern American Pythianism, the newly made Knights were fully instructed and cautioned that the friendship taught was to be a friendship *unto death* for a brother, that is to say, that would suffer death rather than prove false to the vows that were taken in this regard. This knighthood was to be based on the same plan as that of the knighthood of old, by establishing three ranks or grades, as was done when men were bred to arms in the days "lang syne." The common society term or name of degrees was dropped, and the term "ranks" was adopted in their stead, and this is kept up throughout the Subordinate, Grand, and Supreme Lodge, and into each branch of the membership, including the Endowment and Uniform Rank. The question is often asked by the uninitiated and uninformed, if the "Knights of Pythias" is not a branch or offshoot from Masonry or Odd Fellowship. To this question we can answer most emphatically, no. We are established on a different basis, even disregarding the terms and designations used by those two bodies. The fundamental principles of those two societies, as of all fraternal and benevolent organizations, are the same, that of friendship and charity; and while these are two of the cardinal principles of the Knights of Pythias, here they are applied on a different basis. The Ranks of the Subordinate Lodge are those of the Page, Esquire and Knight. These were to represent, first, the youth who was first placed in tutorage under the rules that governed society in the days of chivalry. The child who was intended for knighthood was taken at the age of seven and placed in charge of a governor or teacher, and was prepared by a vigorous and robust education for the labors, duties, and hardships of war. His first duties were those of a domestic; he served in the house, he followed as a servant

in the chase, these for the development of his physical powers. Hours of study were strictly observed, wherein he was taught all that was then known of letters and science. He was also taught the higher lessons of love to God, and an attachment to, and a regard for his friends. His religious instruction was in no case to be neglected, for it must be borne in mind that all of the early knight-hood came after the beginning of the Christian era, and has ever been a professedly Christian institution. Their instructions in respect to chastity and virtuous habits were of the highest and strictest sort; their manners and their conversation was to be of the most dignified order, all of this teaching being intended to fit them in body and mind for the most noble and true knight-hood.

The second rank, that of Esquire, came next, when, having been trained or fitted by age and education, they began to receive active instruction in the use of arms. The duties of the Esquire were varied. Having been invested with his sword, for a time thereafter he guarded the treasures of his lord or master. He took charge of the armor and weapons of his chief, exercising the greatest care to have them in proper condition. The greatest honor, or the most honorable position, after his caution and care had been fully tested in the duties just mentioned, came when he was made an Esquire of Honor, or Body Squire, and was permitted to accompany his master and carry his standard or bear his shield or helmet, or carry his sword. In the midst of the combat he was to be ever near and lend any assistance in his power, carefully guarding his master's interests, but not permitted to strike a blow, though ever cautious and watchful that no undue advantage should be gained by the adversary. Lastly, having passed through the tests of faithfulness, fidelity and friendship in the family, having proved his steadfast devotion on the field, and shown his love for his master in the face of the foe,

the days of childhood and youth or nonage having passed, and his majority having been attained, then came the final tests in his attempt to reach the crowning honors of knighthood. This last summit of his ambition was only to be gained through the most severe tests of bravery or courage. In addition to this, carrying out the religious principles on which the knighthood was founded, religious rites and ceremonies must be performed for and by the aspirant. Enforced fasts, long-continued periods of prayer, the partaking of the sacrament and confession, bathings, which symbolized cleansing from lust and indicated purity of life and manners, all these must be strictly observed. These items mentioned were only a portion of the work of preparation through which the Esquire must pass before he could receive the honors and title of Knight. Finally, his bravery having been put to the test, an obligation or oath was administered to him by the Bishop or Chief Prelate, the following being one of the forms—as reported by Sir William Segar:

“Sir, you that desire to receive the honor of Knighthood swear before God and this holy book that you will not fight against his Majesty, that now bestoweth the Order of Knighthood upon you. You shall also swear to maintain and defend all ladies, gentlemen, widows and orphans; and you shall shun no adventure of your person in any war wherein you shall happen to be.”

It is not deemed necessary to go further into the system of Chivalric Ranks in this chapter, this being sufficient to show the theoretical principles on which our Order has been founded, and enough to furnish food for thought and speculation on the part of those who have reached the summit of Pythian Knighthood. Further treatment of the question will be reserved for the chapter devoted to the Uniform Rank. We now proceed to the

principles and mottoes of the Order, because these briefly but conclusively proclaim its objects.

The ninth annual Supreme Lodge in session at the city of Cleveland, Ohio, August, 1877, adopted the following:

DECLARATION OF PRINCIPLES OF THE KNIGHTS OF PYTHIAS.

Recognizing the universality of human brotherhood, its organization is designed to embrace the world within its jurisdiction—intended solely and only to disseminate the great principles of Friendship, Charity and Benevolence, nothing of a sectarian or political character is permitted within its portals. Toleration in religion, obedience to law, and loyalty to government, are its cardinal principles. Misfortune, misery and death being written in fearful characters on the broad face of creation, our noble Order was instituted to uplift the fallen; to champion humanity; to be his guide and hope; his refuge, shelter and defense; to soften down the asperities of life; to subdue party spirit; and by the sweet and powerful attractions of the glorious trinity of Friendship, Charity and Benevolence, to bind in one harmonious brotherhood men of all classes and all opinions.

The brightest jewels which it garners are the tears of widows and orphans; and its *imperative* commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother; bury the dead; care for the widow and educate the orphan; to exercise charity towards offenders; to construe words and deeds in their least unfavorable light—granting honesty of purpose and good intentions to others; and to protect the PRINCIPLES OF KNIGHTHOOD unto death.

Its laws are reason and equity; its cardinal doctrines inspire purity of thought and life and love of truth, and loyalty to the Government under which we live; its intention is peace on earth, and good will toward man.

It is on the foregoing platform that the Order now rests, and by these principles it will stand or fall.

Running throughout this Order we find all its forms, all its divisions or parts, and its mottoes, grouped together in triplicates. Three ranks, three mottoes, three signs, the triple obligations, three bodies—the Subordinate, the Grand and the Supreme Lodges—the tri-colored banner,

and the triangle, form the mystic body into which we have been led. This number, in all ages and among all races of men, has been held in peculiar veneration. In the philosophy of the ancients the number three was used as the symbol of the Supreme Being, He being the beginning, the middle and the end of all that was holy, pure and true. So also man's duties were three, and consisted of the obligations he owed to his Maker, God, to himself, which also included his family, and his neighbor. The tests of loyalty were also three, loyalty to God, to country and tribe. So, following the ancient test, modern Pythianism requires of its votaries the same duties, and the same principles of loyalty, to God, and country, and family, or fraters, and seeks to impress these doctrines by symbols, by precepts, and by examples, on the mind and heart of every one who passes within our portals, and stands beside our altars, whether as Page, Esquire, or Knight, and to teach them so plainly and forcibly that the lessons cannot be treated lightly or cast aside for any whim or caprice by those who have received its lessons. The first lesson is that of

FRIENDSHIP,

That divine principle taught by Deity to man, which may be fitly represented by the blue field in our banner, emblematic of the azure arch of heaven and its purity, from whence we have received the highest lessons of Friendship, that bind us together in the golden bands of brotherly love.

By the cultivation of this principle, the very first that is taught upon entering the Pythian Castle, and is carried through all the ranks, we are led into a higher life, developing the finer faculties of the soul, purifying our natures, bringing them into greater harmony with all that is good,

for true friendship is goodness, and in all the varied relations of our existence, both to God, our Father, and man, our brother, are we made better men, better citizens and better Knights; and just in proportion as this spirit of friendship is reached by mankind, is the pathway through life made brighter, humanity made happier, and the world made better thereby.

The friendship taught by our Order is not the friendship found *only* in the noonday of prosperity, when your brother is in the meridian light and blaze of success; when wealth is flowing into his coffers, and honors are crowding thick and fast upon him, or when all the world is paying court to his intellect and genius. It is not that friendship, misnamed, that seeks companionship for the good that may come to the seeker, in honors, position or wealth.

It is that *true* type of friendship that can take a brother man by the hand as he starts forth in the early dawn of life's struggles; that helps him through the valley of darkness, and over the rough and stony places of the rugged road; that shields from the scorching rays of the midday sun. It must be a steadfast friendship through the storms of adversity, and across and beyond the burning sands of disappointment and failures that come on the way; that will stand steadfastly by the hard-pressed and weary one, to cheer, encourage, assist, and *carry*, if need be, until all these trials are over and passed, and the high and fertile table-lands are reached; and though footsore, weary and aching, mayhap, from the struggle so bravely endured, the brother can stand in the full noonday of victories gained and hopes fully realized.

It is that friendship that will take the brother man by the hand when the light begins to wane, and the fickle goddess of fortune has ceased to smile, and then in his hour of sorest need gives substantial aid and encouragement.

It is that friendship, that when dark forebodings come creeping into the soul, driving the light from the eye, and

the smile from the face ; when the head is bowed down, and the spirit is broken with the heavy weight of adversity, and man and angels, yea, and God himself, seems to have turned away and hid his face from the poor mortal, that *can even then* throw about the broken body and fainting soul the arms of love and sympathy, and lift him up, and speak words of comfort and cheer that shall cause him to look up and take heart again, and once more stand upright as a man among men.

This friendship has its own reward in a fullness of joy that only those can know who have carried it into everyday life, and solved the problem of genuine friendship in practical works of good for men.

The lessons of friendship taught by the Knights of Pythias do not end in words. The membership of the Order teaches and practices, in a substantial manner, care for the destitute, relief for the sick, and real aid for the widow and orphan. Words and expressions of sympathy go for naught, unless they are accompanied with acts and gifts that feed and clothe and educate and relieve from suffering and want.

The Knights of Pythias may well point with pride, yet not with boasting, to the record made by the Order in practical friendship.

The report of the Grand Lodges for the year ending December 31, 1886, the last made, shows that in that year there was expended by the Subordinate Lodges, for the relief of the sick, for the burial of the dead, for the support of the widows and the education of orphans, the sum of \$527,963.00 ; and that since the existence of the Supreme Lodge, to that date, December, 1886, there have been expended for the purposes named \$5,427,478. To this amount should also be added the further sum of \$4,000,000, paid through the Endowment Rank, and the estimated amount expended for relief and burial of the

dead, for the year 1887, \$600,000—and it will probably exceed that amount—and we have the immense sum of \$10,027,478, expended in nineteen years by this Order.

This great sum of money came not from the pockets of the rich, but from men of moderate means—young men just starting in life, in the professions, in the trades, in mechanics, on the farms, in the mines; for our membership, for the most part, is made up of the above-named classes.

Thus has the order exemplified its doctrines of Friendship and Benevolence. This large sum of money has been given, too, with open, generous hand, and genuine sympathy. The giving and the gifts have carried with them the full meaning of one of our mottoes, Benevolence—“good wishing” to those who receive; good will, kindness, a love of mankind, with an earnest desire to promote happiness.

Whether the brother Knight be high or low in the social scale, rich or poor, all share alike in the gifts of the Order; and no one can feel that he is an object of *charity*, in the common meaning of that word. In these gifts, both he that gives and he that receives is blessed.

On an old Egyptian monument is this inscription: “Through my love, I have drawn near to God; I have given bread to him who was hungry; water to him who was athirst; garments to him who was naked, and a place of shelter to the abandoned.” The benevolence portrayed in this inscription embraces all the virtues of that higher and greatest command given to mankind, “Thou shalt love thy neighbor as thyself,” and is the noblest and most God-like feeling that can be implanted in mankind.

Says Jeremy Taylor, “God is pleased with no music below so much as the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons. This part of our communication does

the work of God and our neighbors, and bears us to heaven in streams made by the overflowing of our brother's comfort."

The benevolence taught by our Order is that higher aspiration of the soul that draws us nearer to God in the great bonds of sympathy and well-wishing that unite the Great Creator to all humanity. It is the well-spring of love flowing from a warm and tender heart, watering the seeds of friendship and charity, causing them to grow into realities; that with open hand gives bread and strength to the hungry and perishing; pours in the waters of comfort and consolation to the hearts of those who thirst for sympathy; that silences high-sounding words and prayers by quiet acts, clothing the naked and giving shelter to the abandoned.

It is the unobtrusive love coming from a pure and lofty spirit that can, with a hand as gentle as a woman's, and a sympathy that is genuine, care for and comfort the sick, or perform the last sad rites at the grave of a brother, and while we lay his body in the tomb can cherish the recollection of his virtues, and draw the mantle of charity over his faults. A benevolence that comforts by material aid and sympathy the sorrows of the widow and educates the orphan.

We strive in this benevolence to practically test the truth of the Scripture, that "It is more blessed to give than to receive;" and we gladly extend the right hand of fellowship to *all* who love humanity, and are honestly striving to lighten the burdens of a sin-cursed world.

In writing of the tenets of the Knights of Pythias, we have, in the main, treated of the three fundamental principles of the Order as one cardinal virtue, because the true interpretation of the three in their practical bearings are so closely allied, and, in reality, blend one into the other. A friendship that does not carry with it charity—which

in its highest and best meaning is defined as love—has no element of friendship in it, and a friendship—love—that does not produce a genuine benevolence as the fruit of the union, is a misnomer and a parody on the true import of those divine attributes. So, turn which way you will, Pythian friendship is love for a brother man, coupled with genuine benevolence, well-wishing, that reaches out to do that brother the greatest and highest possible good, be it in cheering words, in smiles of encouragement, in well-doing and noble strivings, in relieving him in want, distress or sickness, in burying the dead, in caring for the widow or educating the orphan. There is one characteristic, however, of this Pythian charity which we wish especially to emphasize, for the reason that it has not been brought out heretofore with the force that it should have had. We refer to that charity or kindness that should be shown to the weakness of human nature. Mankind have been in all ages too prone to criticise their fellows for any lack of morality or virtue, and, instead of coming to the rescue of one who was weak, have condemned in harsh and unmeasured terms, thus destroying all impulse that would lead to a higher and better life. A *profession* of charity that only shows on the surface, while at heart it is more ready to hear ill spoken of one than good, is a lie and a cheat. The charity intended to be taught by the Knights of Pythias is such an earnest and abiding regard for the welfare of a brother that will silence evil reports of him instead of enlarging or repeating them from mouth to mouth, to be magnified as the slander or evil report circulates. Homes have been ruined, hopes blasted and hearts broken, because some noble, charitable soul has not been found to step in and stem the tide of evil and false rumor that has so often been started in motion by some evil disposed and venomous heart and tongue. Men are too apt to misjudge the words and acts of their fellows. Brethren

of this knightly Order should on this topic remember the words of our declaration of principles: "To exercise charity towards offenders; to construe words and deeds in their *least* unfavorable light, *granting honesty of purpose and good intentions to others.*"

This is the particular phase of charity that we wish to bring out fully, and with all the strength and force that it is possible to express. Would you be your brother's murderer? Would you take your brother's life? "No! no!" every one exclaims. Yet the Knight of Pythias who forgets the passage just above quoted, and adopts any other course in the treatment of a brother Knight, is worse than a murderer. Rob a man of his good name, blacken his character, prefer a false accusation against him which brings about his ruin socially, or his reputation as an honest man, and you have done worse a thousand-fold than if you had sent a bullet through his heart. The Knight of Pythias who would do this is not only more guilty than a murderer, but he is also a perjurer, and a blasphemer, for he wilfully violates a solemn obligation in the taking of which he called upon Almighty God to witness the sincerity of his vow. Some have said that this principle does not apply during the heated political campaigns of this country; that the utterance of a lie, and the publishing of a falsehood that will blacken a man's character, are not to be taken into account. The man who claims such as the doctrine of this Order is not only unworthy to be called a Knight, but is unworthy the name of man. The charity intended to be taught by our Order is that loving, kindly disposition of the heart which tends to make us, one and all, think favorably of our fellow men, and especially of our fellow Knights, coupled with an earnest desire to do them good. If we would truly keep our vows in letter and spirit we must have a broad liberality in judging of our brethren and their actions. Instead of being fault-finders,

and suspicious, we must have a generous manhood and knighthood that will put the very best construction on the words and actions of our fellows.

Our charity means *faith* in a brother, *confidence* in him as a man, an implicit trust and hope in and for him. This is the true charity we would teach: "And though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; . . . seeketh not her own; is not easily provoked; *thinketh* no evil; . . . and now abideth faith, hope, charity, these three, but the greatest of these is charity."

That these objects and purposes of our Order may best be served, we teach caution in our individual lives, that we may not violate the reputable rules of society; caution in our association with our fellow men, that we may not needlessly bring pain to the heart of any, not even to the lowliest of God's creatures; caution and watchfulness, that we live uprightly before God, that at last we may receive His approval.

Another of the tenets of the Order is bravery. This attribute is defined as courage, gallantry, fearlessness of danger, undaunted spirit, intrepidity, and when applied to man, refers to one who can and does meet dangers with courage and fortitude. There is a physical bravery and also a moral bravery; the lessons taught and the examples given as a guide for life include both of these types of bravery. The man who lacks either of these knightly virtues is termed a coward. The highest type of bravery is found in that true nobility of soul that hates and despises any and all hypocrisy and deceit, and will prove faithful to the professions of friendship, even though danger, and death itself, be met in the discharge of the duties we owe to our fellow man.

This spirit of bravery and friendship combined was exemplified over twenty centuries ago in the hearts and lives of two of earth's noblest sons, in the city of Syracuse. Long, weary years in advance of Him who spake as never man spake, when he uttered that great and sublime truth, "Greater love hath no man than this, that a man lay down his life for his friend;" in an age of violence, rapine, plunder, licentiousness, and superstition, when *might* made right; and where the will of the tyrant Dionysius was the supreme law, our prototype, leaving his betrothed at the altar, with unwavering faith in the honor of his friend, made his appeal to the tyrant:

"Behold me, Dionysius, at thy feet!
As thou dost love thy wife, and thy sweet children;
As thou'rt a husband and a father, hear me!
Let Damon go and see his wife and child
Before he dies—for four hours respite him—
Put me in chains; plunge me into his dungeon,
As pledge for his return; do this—but this—
And may the gods themselves build up thy greatness
As high as their own heaven."

Yet more: When the fatal moment had arrived, and Pythias was led forth to suffer death for Damon, in full view of the instrument of death, with no faltering in his trust, and without a murmur, with voice clear and unbroken, and cheek unblanched, he exclaimed:

"'Tis sweet to die for those we love."

This, to that age, was a new revelation of character. To see the evidences of a steadfast friendship, brave and true, even in the face of death itself, could scarcely be believed. This thrilling historical incident, shining like a clear light into the moral darkness that surrounded it, "the world will not willingly let die." This grand exemplification of bravery for a friend, pure and disinterested in all its acts, now, after more than two thousand years have

come and gone, has been made the corner-stone of a society which now ranks third in strength among the great charitable Orders of the world. While we would not overlook the heroic acts of friendship in the world's great history, under our own flag, and within the memory of the world's present actors, we cherish the sacred memory of many examples of courage, moral heroism and true Pythian friendship, as brilliant and enchanting as any that have ever been written in the records of the past.

The Knights of Pythias will ever hold in remembrance the heroic death of Samuel Holder Hines, whose spirit went out amid the charred and blackened ruins of the Spottswood hotel, in Richmond, Va., on the morning of December 25, 1870, in the vain and fruitless attempt to save the life of a brother Knight. His was the first sacrifice in obedience to the principles of the Order. The Supreme Lodge, at its session of 1871, passed the following resolutions:

IN MEMORY OF SAMUEL HOLDER HINES.

To the Officers and Members of the Supreme Lodge, K. of P.

We, the undersigned committee, appointed for the purpose of drafting resolutions expressive of the feelings of this body at the death of Samuel Holder Hines, of Old Dominion Lodge, No. 4, Richmond, Va., respectfully beg leave to offer the following preamble and resolutions, viz. :

WHEREAS, The Supreme Lodge of the World K. of P., has heard with sorrow of the sad death of Samuel Holder Hines, who sacrificed his life in an attempt to save that of a brother Knight, at the burning of the Spottswood hotel, Richmond, Va., on the 25th of December, 1870; and

WHEREAS, Such an act of self-sacrificing devotion to, and so noble an appreciation of, the principles and obligations of our Order should ever remain fresh in the memory of all brother Knights; therefore be it

Resolved, That the Supreme Lodge of the World tender their heartfelt sympathy to Old Dominion Lodge, No. 4, of Richmond, Va., in this their deep loss and sore affliction.

Resolved, That the sublime example of bravery and unfaltering devotion exhibited by the heroic act of Samuel Holder Hines was such as to render it meet that his name and memory should ever be revered and held sacred by all Knights of Pythias.

Resolved, That this preamble and these resolutions be spread upon a memorial page of the Journal of this body.

In 1878 the hearts of the people of our great Nation were touched by the cry of distress and death that came up from the South, and earnest measures of relief were inaugurated for that stricken people. The terrible epidemic of yellow fever had come upon them; the extremity of human misery was illustrated with grim and ghastly effect; all business was stifled in the infected districts, and all industries were paralyzed; the people were panic-stricken by the sights which met their gaze on every hand; the bodies of those who had fallen by the scourge were borne to their hastily-prepared graves in almost continuous and unbroken lines; husband and wife, parent and child, rose in the morning, and before nightfall the grim messenger had entered the home and destroyed it forever. Of all the cities visited by the plague, none suffered so severely as Memphis, Tenn. This was the home of the then Grand Chancellor of Tennessee, Henry S. Reynolds, and among all the men who strove, by their presence and unceasing efforts, to alleviate the sufferings of that stricken people, no one was more active than he. He was a member of the Pythian Committee of Relief, and as such he was constant, faithful, fearless and untiring in ministering to the wants of his brethren. Many had fled from the doomed city. His friends urged him to go, and thereby save his life; but in response to these entreaties, in one of his last letters, he said: "So long as one member of the Order remains in Memphis, I deem it my duty to remain; and should I fall, I will fall at my post of duty." In fulfillment of that duty, as he saw it, he remained until he fell a victim to the scourge, and died September 18, 1878.

Associated with Grand Chancellor Reynolds in the work of those fearful days, was Past Chancellor J. Wood, of Memphis Lodge, No. 6. He, too, fell a victim to the destroyer, while in the fearless discharge of his duties.

These men lived in Memphis. Their *homes* were there, and some might say they remained for that reason. Not so. Their neighbors were gone; the men whom they met in business in days of health and prosperity had deserted their homes, their business, everything, and fled. The promptings of self-preservation would have led them away, their lives might have been spared, and no man could have said aught against them. But no; they obeyed the call of duty as they heard it, and "faithful even unto death" shall be the verdict of all who know their history.

Others there were of the brethren outside of the city of Memphis, and out of reach of the dread destroyer, who heard the voice of duty, and, hearing, obeyed the call, voluntarily encountering the danger. What shall be said of them? The man who is found in the midst of the battle, because that is his place, and his comrades are there, deserves well if he meets the foe face to face, and by such courage truly earns the name of "brave man." He engages with an open foe, and gives equal battle. But what measure of praise shall be given to him who, being out of the conflict, and commanded not to *go*, but to *stay*, yet hearing the sound of battle, and learning that his countrymen and brethren are sore pressed, and in need of aid, flies to their succor, and falls in their defense. What shall be said of him? That he was a *brave* man and soldier? Nay, more, infinitely more; he was a hero, a patriot, a philanthropist.

The adversary to be met at Memphis, in 1878, was not an open foe, who gave even battle, but an enemy that slew his victims unawares, covertly, against whom no one could hope to fight on even grounds. It was a battle, however, that some *must* wage, and he who from a place of safety entered the fight, was the highest type of hero. Of this class of men, Damon Lodge, No. 3, of Little Rock, Ark., furnished two. Edward T. Easley, a young and prominent

physician, decided to go to the aid of the stricken brethren. When this came to the knowledge of Knight James W. Dickinson, a former member of a Wisconsin Lodge, then residing in Little Rock, Ark., and a member of Damon Lodge, where he had deposited his card, he said: "Bro. Easley must not go alone; if he should be attacked with the yellow fever, who will care for him? I will go to aid him, if need be." The two went, and there died in the discharge of their self-imposed duty. The following is the record by their Lodge of their devotion.

CASTLE HALL, DAMON LODGE, No. 3, K. OF P.,
LITTLE ROCK, ARK., October 3d, 1878.

At a regular meeting of Damon Lodge, No. 3, K. of P., convened at the Castle Hall this Thursday evening, October 3d, 1878, by order of the Chancellor Commander, the K. of R. & S. read dispatches from the chairman of the Knights of Pythias Relief Committee, of Memphis, Tenn., announcing that two of the members of this Lodge, who went at the call of our brothers in distress to succor the sick and the dying of fever stricken, at Memphis, are no more. Upon the announcement it was

Resolved, That the Lodge cease for a time all its labors for the living, to record its Death Roll of Knightly Martyrs, who fell at the post of duty, while practically exemplifying the principles and teachings of our Order. Deep feeling heaves in the breast and gathers in the eye. If it were possible we would command a halt of Time himself, to pay a fitting tribute to our departed brothers. When in the course of human events noble lives are offered up as a self-sacrifice upon the altar of humanity, words are inadequate to express the grandeur of the act.

Therefore, we, brothers of the Knightly dead, Edward T. Easley and James W. Dickinson, breathe our sorrows to the winds that know no limits, and drop our sad tears on the ocean of Time, the heaving of whose billows never cease. To living friends and kindred we tender all the heart-felt sympathy of common loss and deepest woe.

Let laureled marbles weigh on other tombs,
Let anthems peal for other dead,
Rustling the bannered depth of minster glooms
With their exulting spread.

This epitaph shall mock the short-lived stone,
No lichen shall its lines efface;
They need these few and simple lines alone
To mark their resting place.

Here lies a Hero, stranger, if to thee
His claim to memory be obscure ;
If thou wouldst learn how truly great was he,
Go ask of Memphis and her stricken poor.

Farewell, Brothers, knightly noble,
In our hearts inured each name.
Sad good night to face and form,
Hail good morn to living fame.

Resolved, That a page be left blank in our minute book in commemoration of our loss.

Resolved, That our Castle Hall be draped in mourning for the period of thirty days, and the officers and members perform the usual ceremonies and wear the usual badge of mourning. Further, be it

Resolved, That the papers of our city be requested to publish these proceedings, and that a copy of the same be sent to friends and relatives, and also to the Supreme Chancellor of the World.

Later still we have an illustration of this bravery and friendship unto death in the following quotation from the annual report of Supreme Chancellor Douglass :

“On the evening of April 4th, at Savanna, Indian Territory, Anchor Lodge, No. 1, was in session, and a very enjoyable time was being spent, it being the occasion of Hope Lodge, No. 2, paying No. 1 a visit in a body. Brother James Ward, the Deputy Supreme Chancellor, was present. All went merry as a marriage bell. Brother Ward had just presented a motion, appropriating five dollars towards the purchase of tickets to a concert for the benefit of a lodge, when, to the horror of all present, a terrific explosion was heard—a sound portending no good in a coal mining camp. The Lodge was hastily closed. Getting into the air, the cause was at once evident. Up into the air, one hundred feet, shot a sea of flame ; for a hundred yards around the opening the ground was torn, and the timbers hurled in the air. The explosion had taken place in mine No. 2, and David Jones, one of the members of Anchor Lodge, No. 1, was known to be on duty in the mine at the time. James Ward was foreman of mine No. 1. He took in the situation at once. He knew that Brother Jones was there. Taking off his coat,

and leading on, he called out his last words in life, 'Who will volunteer to follow me?' Brothers George Hill, Fred Bartz, John E. Williams, Pat Fagan, James Rolando, William G. Hunter and Past Chancellor Peter McInnis responded to the call. Down through mine No. 1 they went, led by the intrepid Ward, and reached the fated passage that led into mine No. 2. On the fourth level in No. 1 the choke damp forced its way upon the gallant Knights; its very touch is death, and the brave Ward, Hill, Williams, Bartz and Fagan went down before the 'noisome pestilence.' Brothers Hunter, Rolando and McInnis were subsequently taken out insensible. Brother David Jones had previously perished. Not till the next day could the bodies be reached—the last to be brought out being that of Deputy Supreme Chancellor James Ward. Altogether, twelve men perished, one-half being Knights. With tender hands they were prepared for burial, and three thousand sad hearts followed them to their long home, where, side by side, they were laid away to rest—a noble band who faced death, inspired with the hope that others might live—'faithful even unto death.' "

We might tell of the heroic death of Peter Woodland, of Hector Lodge, No. 49, in Philadelphia, Pa., who was killed on July 21, 1880, in the disaster at the Hudson River Tunnel, a voluntary sacrifice to save the lives of his comrades and brothers.

Other examples might be furnished of what men and members of the Order have done in exemplifying the tenets of the Order. They *might* have done the same thing, had they *not* been members, but certain it is that the lessons taught within our Castle halls had made a deep and thorough impression on their minds. Faithful and true were these men, and they now rest from their labors of devotion to duty. Year by year let their graves be strewn with the rarest and choicest of flowers, and the memory

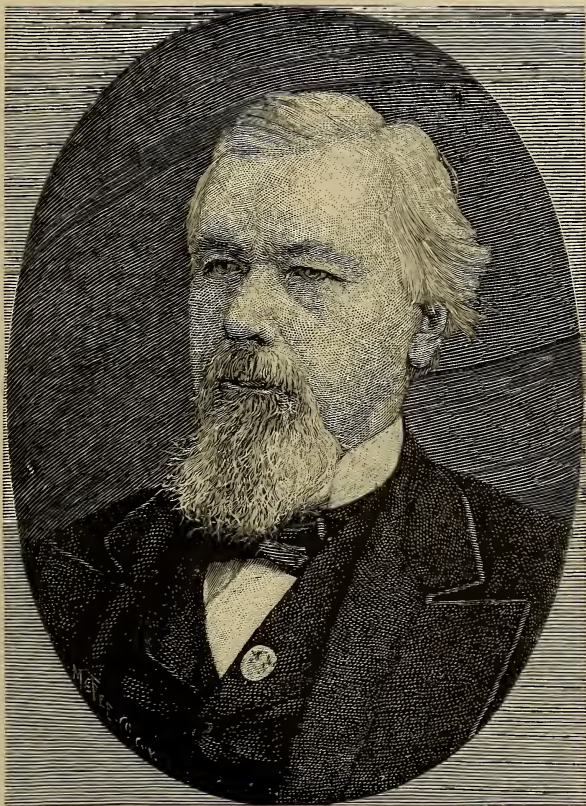
of their deeds that remains to the living who perform this deed of love should quicken and deepen the principles we have sworn to uphold and defend.

We also strive to impress the absolute necessity of the practice of that principle of moral bravery that goes manfully through the world, daring to *be* right and *do* right, though all the world should despise and hate. It should be that spirit that will lead a man to stand for the oppressed and against the oppressor, wherever and under whatever circumstances found.

Thus, as briefly as possible, we have sketched the tenets and principles on which this Order is founded, with exemplifications of these matters that have been wrought into the warp and woof of the life of the Order, and the lives of its members.

The Order is yet in its infancy. Compared with some of the older societies, we are to-day but fairly started on the highway of success ; what the distant future is to bring us, and what place we, as an Order, shall fill in that future, God, in his infinite wisdom, only knows. This we believe : to man there is yet to be a grander, higher, and holier advancement in the great brotherhood of nations and men, and we trust that this Order will lead the van and act a worthy part in that onward and upward movement.

Said an eminent artist, who, after long months of careful study and labor, stood gazing on the canvas upon which his hand and genius had wrought a most wondrous picture, marvelous in its truthfulness and beauty, "I have painted for eternity." So we believe we are building this Order for eternity. Her record thus far has been a most glorious one, in the sympathy and aid that has gone out from her to the thousands of earth's toiling and careworn sons and daughters ; and the good thus done will perpetuate itself in similar deeds of Friendship, Charity and Benevolence, so long as brave souls, loving hearts, and willing hands abide on earth.



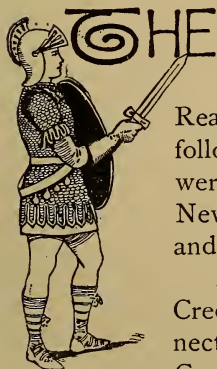
SAMUEL READ,

Past Supreme Chancellor.



CHAPTER IX.

The Supreme Lodge 1869 to 1872 inclusive—Administration of Supreme Chancellor Read—Growth of the Order—The “Conclaves”—“Degrees” changed to “Ranks”—Translations of the Ritual—Action in regard to Establishment in Foreign Countries—New Ritual Adopted—Amplified Third—Its Author—Titles of Subordinate Lodge Officers changed—Positions and Duties of—Samuel Read, P. S. C.



THE FIRST annual session of the Supreme Lodge was held in the city of Richmond, Va., March 9, 1869, Samuel Read, Supreme Chancellor, presiding. The following States, as Grand Jurisdictions, were represented: New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, and the District of Columbia.

After the report of the Committee on Credentials, the Grand Jurisdiction of Connecticut was represented, making in all eight Grand Jurisdictions in the Supreme Lodge at that time. These Grand Jurisdictions had been created and instituted as such, as follows: District of Columbia, April 8, 1864; Pennsylvania, January 1, 1868; New Jersey, March 16, 1868; Maryland, March 17, 1868; Delaware, May 14, 1868; New York, October 29, 1868; Virginia, October 30, 1868; Connecticut, January 18, 1869. But five short years had elapsed since the first meeting was held and an organization effected, and yet at this, the first annual session of the Supreme Lodge, the membership of the Order, including Pages and Esquires,

had reached the surprising total of nearly thirty-five thousand souls. This unparalleled prosperity appears all the more remarkable when we remember that during considerably more than one year of that time the Nation was engaged in a most terrible civil war, and there was no opportunity to push the work of establishing the Order. When the war ceased, it left the two sections of the country excited by feelings almost as bitter as those engendered during the very height of the conflict. The soldiers of both armies earnestly desired to see themselves settled and begin anew the life of private citizens. New homes were being sought both North and South, and each ex-soldier felt that in civil life he had in some way dropped to the rear of the column, and that it would require all of his time, strength, and money to win in the life race and struggle. It would have seemed that all classes of men were too busy to think of looking after such an infant as the Order of the Knights of Pythias; matters of greater moment, they might have said, required their attention. Then again, the whole country was in great commotion over the great problem of "Reconstruction." The adjustment of matters at the close of the war, so far as the actual soldier element was concerned, required but little time. The *soldiers* of both armies were tired enough of war and bloodshed. Having stood opposed, face to face, fighting desperately on many a bloody battle field, they had learned to regard each other with that profound respect which all brave men feel for others equally brave, no matter how much their opinions may differ, and were ready to bury the animosities engendered by war, and strike glad hands in token of the renewal of the bond of brotherhood and peace. This soldierly feeling drew together both comrades in arms, and those who had worn the blue and those who had worn the gray, and all were ready to unite under one common banner, and in one

organization that would tend to strengthen and perpetuate these kindly feelings. To all such the Knights of Pythias appealed most strongly. The Order was in name a semi-military organization; it was a child of the war days, yet born for peace, and to disseminate the highest characteristics of peace. It declared in favor of bravery and fortitude, and the dissemination of the highest virtues known to civilized and enlightened humanity, and such being the case it naturally led the soldiers of both sides to investigate its principles and tenets, and this investigation carried them through the portals and into the Castle Halls, as earnest, enthusiastic members of the Order. These were no ordinary class of men. They were then just in the prime of their manhood. The life they had lived from 1861 to 1865 had taught them the possibility of great achievements if undertaken and pushed with a brave determination to succeed. These were men greater in their experiences than all the men who had lived on the continent before them. Some of them had heard the opening gun of the war; all of them had rejoiced when the last one was fired. These ex-soldiers had marched and fought under Grant or Lee, Sherman or Johnston, or Sheridan, or Jackson. They had followed the banners of their leaders when they waved in triumph, and were with them when they had gone down in defeat. They had heard the shouts of the charging columns in more than a hundred battles, battles lost and battles won, and now, at the close of all these scenes, when the roar of the cannon, the rattle of the musketry, and the clash of the sabre were hushed, we hope, forever, and time drew them from the days of carnage, they hailed this Order as the one above all others where all differences could be healed, and the men of the North and the men of the South could once more greet each other as brothers. And thus it was that not only were the Federal soldiers gathered

together in the North as comrades, but it brought both armies into friendly contact, and having come together there was no half-way work about it, for they showed the dash, the spirit and daring of the American soldier in everything they did. The tri-colored banner of red, orange and blue was to them the banner of peace. Wherever it should be carried there was to be fellowship and good will, and with this idea uppermost in their thoughts and desires they unfurled our flag to the breeze and moved forward to victory. By this class of men it was carried into the South, and by the same class there received. The era of hearty good will and fraternal feeling wrought by the Order is best told by the Supreme Recording and Corresponding Scribe, Clarence M. Barton, in his report of the instituting of the Grand Lodge of Virginia. He says: "I cannot speak in too flattering terms of the manner in which we were received by the Virginians, and the hospitable manner in which they entertained us. The Order in that State is composed of splendid material, and they are pushing forward the work with commendable zeal."

The principles and published declarations of the Order attracted the attention of all classes of our people, and at once enlisted them in its favor. Its coming was the clear sunshine after the storm; it was like the sound of the peace-proclaiming Sabbath bell, after the roar of the battle; its mission was to bury strife, and usher in the new reign of friendship and good will to men. With this view of the case, then, is it to be marveled at that the Knights of Pythias grew and multiplied? Turning our attention still further to its growth, we find that aside from the States that were represented at this session of the Supreme Lodge, the Order had been established in Louisiana, California and Nebraska. The first organization of the Order west of the Alleghanies was in Omaha, Nebraska,

December 3, 1868. The work of establishing the Order there was done by an ex-soldier, Col. Geo. H. Crager, and he yet remains as earnest and valiant a Knight as he was a brave and gallant soldier, and so he will remain to his death.

The work of making Past Supreme and Past Grand Chancellors at that time was a very simple affair, compared with what it is now. All that seemed to be necessary was to have a good brother on the inside, who would make the motion, or introduce the resolution, and the thing was done. It did not take long, however, to get over this kind of business, for we find very soon that the doors were closed, and steps were taken for making both Grand and Supreme Lodges representative bodies.

It was during this session of the Supreme Lodge that a charter was granted for the first lodge to be organized in the State of Ohio. Certain citizens of Steubenville, Ohio, applied to this Supreme Lodge for a charter, which was granted.

The general business of the session consisted principally in detail legislation; that is to say, in matters pertaining to the financial affairs of the Supreme Lodge, amendments to the Constitution in unimportant particulars. There was, however, the fuller development of the cloud which at the organization of the Supreme Lodge was no larger than a man's hand. It had now so increased in size that it threatened to overshadow the entire Order—at least this seemed to be the impression on the part of a majority of the members of the Supreme Lodge. As we shall take up the subject of the Conclaves further on in this chapter, we refer to it here simply to show that in the midst of the prosperity that attended the young Order, it was also surrounded with dangers; for, whether any danger to the life of the Order was intended by the originators of the Conclave or not, certain it is that some there were who

thrust it before the Order in such a manner that it brought contention into the Supreme Lodge, and some of the States, which threatened the existence of the entire organization.

Another matter that began to affect the management of the Order was the financial problem. How to raise money sufficient to meet the pressing demands and keep the machinery in motion until sufficient funds could be realized from the Grand Jurisdictions, was then a great question, and promised to become even greater, before it could be fully settled.

The Supreme Lodge having been in session for three days, and having transacted all the business brought before it, decided to hold the next annual session in the city of New York, and adjourned to the second Tuesday in March, 1870.

The second annual session of the Supreme Lodge was convened in Masonic Hall, on Thirteenth street, in the city of New York, at 10 o'clock A. M., of Tuesday, March 8, 1870, Samuel Read, Supreme Chancellor, presiding.

The following jurisdictions were represented by their Grand Chancellors and Representatives, and constituted the Supreme Lodge on that morning, to wit: District of Columbia, Pennsylvania, New Jersey, Maryland, Delaware, New York, Virginia, and Connecticut.

During the interim between the adjournment of the first annual session of the Supreme Lodge and the convening of this the second session, the following Grand Jurisdictions had been organized: West Virginia, organized July 5, 1869; Ohio, organized July 9, 1869; Kentucky, organized July 17, 1869; California, organized September 28, 1869; Nebraska, organized October 13, 1869; Indiana, organized October 20, 1869; Massachusetts, organized December 17, 1869; Illinois, organized February 4, 1870.

Representatives from these Grand Jurisdictions presented their credentials and were admitted as members of the Supreme Lodge at this session. The year that had elapsed since the previous session of the Supreme Lodge had been a prosperous one. The number of Grand Lodges had increased from eight to sixteen, and the membership from 34,626 to 54,289. A statement of the annual growth of the Order up to this period may not be uninteresting: December 31, 1864, 3 lodges, 78 members; December 31, 1865, 1 lodge, 52 members; December 31, 1866, 4 lodges, 379 members; December 31, 1867, 41 lodges, 6,847 members; December 31, 1868, 194 lodges, 34,626 members; December 31, 1869, 465 lodges, 54,289 members.

The States in which Grand Lodges had been established were not, however, the only ones in which the Order had gained a foothold during the past year. Subordinate Lodges had been established in Iowa, South Carolina, Georgia, Wyoming Territory, New Hampshire, and Missouri, and in each of these States a very active spirit was shown in building up the Order on solid foundations, and the history of to-day shows that they were well laid and sure. The present prosperous condition of the Knights of Pythias in all of the States above named shows how thoroughly the interests of the Order were guarded by its founders, and the care with which the men were selected on whom their mantels were to fall. Very early the founders of the Order realized the fact that if this was to be made a progressive Order, the young men must be brought into it as the chief factors in the work. It was proclaimed to be the young men's society, and young men of promise, of energy, and force, were enlisted in its interests. Since the first few years of its existence this class of men have helped to push it to the front, while at the same time we have had men of maturer years—older in experience in

societies, and in the management and control of men. This younger element began to manifest its power with the session of the Supreme Lodge of 1870.

The vexed question of the Conclaves made its appearance in this session, first in the Supreme Chancellor's report, followed by the Supreme Scribe's report. Afterward, during the session, much time was occupied in heated debate by the members. The matter of uniformity in the work early received the attention of Supreme Chancellor Read, and the members of the Supreme Lodge. Gathered into this young Order were many from the older societies, and it was a very difficult matter to make them understand or realize that this was to be an entirely new organization, in work as well as in every other feature. There was on the part of some the disposition, at any and all times, to suggest that the Masonic Grand Lodge, or the Sovereign Grand Lodge of Odd Fellows, do thus and so, and we should follow their example. No disparagement of these or other societies is in the least intended when we state that Supreme Chancellor Read tried to have the Knights break away from the old lines, and the good work has been going steadily on, until at last, in these latter days, the Order of Knights of Pythias is known and recognized not only by the outside world, but by its own members as a distinctive Order. The representative system for Grand Jurisdictions in the Supreme Lodge was brought forward by the Supreme Chancellor. The system then proposed was the same system as provided by the National Constitution for representation by States in the United States Senate. This was urged for various reasons, chiefest of which was that the Supreme body would soon become too large, expensive and unwieldy. For the further reason, that each Grand Jurisdiction should have an equal representation on the floor of the Supreme Lodge, and an equal vote on all

questions affecting the welfare of the Order. This system was finally adopted, though not at this session.

The questions of pass-words and dues, the relation of each to the other, and the defining of what constituted good standing in the Order, were also settled at this session of the Supreme Lodge, which forever put the veto upon any one being admitted into a lodge of Knights of Pythias by having some brother Knight vouch for him. This vouching for another was too old to stand the test of Young American ideas. This was to be a society where every member must stand on his merits, and the commander of the lodge was to apply the test of "good standing" to every one who rapped for admission to the Castle Hall, and under no circumstances could one Knight communicate the pass-word to another unless legally and specially empowered so to do.

At this session the Constitutions of the following Grand Lodges were approved: Pennsylvania, New Jersey, New York, Kentucky, Indiana, California, West Virginia, and Massachusetts.

Two questions, in the form of resolutions, came up, as they had done before, and have at almost every subsequent session of the Supreme Lodge: the question of establishing higher ranks or degrees, and also a rank or degree for ladies, to both of which the Supreme Lodge gave a very decided refusal.

The question of the adoption of a design for a flag for the Order having been referred to a committee, the committee made three reports, each one in its order being recommitted to the committee for amendment, until finally the entire matter was continued until the next session of the Supreme Lodge.

In the election of Supreme Lodge officers, the following was the result: Wilbur H. Myers, Supreme Venerable Patriarch; Samuel Read, Supreme Chancellor; C. L.

Russell, Supreme Vice Chancellor; Clarence M. Barton, Supreme Recording and Corresponding Scribe; Wm. A. Potter, Supreme Banker; John A. Comstock, Supreme Guide; H. C. Lloyd, Supreme Inner Steward; Geo. H. Crager, Supreme Outer Steward.

It was decided to hold the third annual session in the city of Philadelphia, Pa., on the third Tuesday in April, 1871. Adjourned.

The third annual session of the Supreme Lodge met in Philadelphia on the 18th day of April, 1871. Since the close of the annual session of 1870, the Order had been instituted in Minnesota, Vermont, North Carolina, Alabama, Mississippi, Missouri, Wisconsin, Rhode Island, Maine, Michigan and in New Brunswick, while Grand Lodges had been organized in Iowa, New Hampshire, Rhode Island, Georgia, Louisiana and Wisconsin. The total membership of the Order reported at this session, as compiled from reports of Grand Lodges and Lodges under the control of the Supreme Lodge on Dec. 31, 1870, was 58,577, an increase during the year of 4,288. The Conclave troubles which had been kept at fever heat during the year had much to do in retarding the growth of the Order, and caused the withdrawal of many good men. The subjects connected with the Conclaves again occupied a large portion of the reports of the Supreme Chancellor and the Supreme Recording and Corresponding Scribe. The most important work performed at this session of the Supreme Lodge was the adoption of amendments to the Supreme Lodge Constitution, whereby the Supreme Lodge was made a representative body. The amendments on this subject provided that the Supreme Lodge should be composed of the officers of that body and two Supreme Representatives from each Grand Lodge under the jurisdiction of the Supreme Lodge, and that the Supreme Representatives

must be chosen from Past Grand Chancellors. It was further provided that all Past Grand Chancellors should be admitted to seats on the floor of the Supreme Lodge, but that they should have no vote, and "not be entitled to speak except by consent of the Supreme Lodge."

The fourth annual session of the Supreme Lodge was held in the city of Baltimore, Md., April 16, 1872, Supreme Chancellor Read presiding. The Supreme Chancellor reported the organization of six Grand Lodges since the last session of the Supreme Lodge, to wit: Missouri, Minnesota, North Carolina, South Carolina, Tennessee, and Ontario, Canada. The total membership of the Order was 78,297, an increase for the year of 19,720.

It is pleasing to note that in his report the Supreme Chancellor announced that "peace prevails throughout the entire Jurisdiction." So much of the former reports and legislation had been taken up with "Conclaves" and "O. B. N." that it seemed as though the whole work and progress of the Order was to be permanently impeded by the wrangle over a matter which, if let alone, would probably never have interfered with the work or growth of the Knights of Pythias, for most certainly the men who originated the Conclave were men whose zeal for the Knights of Pythias had not been and could not have been called in question up to that date, and their subsequent lives have shown them to be as true and devoted Knights of Pythias as are found anywhere. Had it not been for the action of one man, who held a prominent official position in the Supreme Lodge, and who was one of the original members of the Conclave, it is doubtful if any disturbance would have resulted from the organization. This same man afterward proved a defaulter to the Supreme Lodge, and to-day, because of his defalcation, is no longer a member of the Order. These are matters well known to the older members of the Order. This was the man who, it is believed, in order to

gratify some particular animosity, some spirit of revenge, brought about the confusion and turmoil that arose over the Conclave business. Now that its end has been reached in the Supreme Lodge, as stated by Supreme Chancellor Read above, and as it is no longer an adjunct of the Order of Knights of Pythias, we may inquire what was it? Who were the men who brought it into existence? The Conclave was originated during the life of the Provisional Supreme Lodge, in the city of Washington, by authority of that body. The ritual was written by Justus H. Rathbone, the Founder of the Order, and the original members who were associated at the first meeting when the Knights of Pythias as a society was born, February 19, 1864, were members of the Conclave. Nor were they the only ones, but the very best men of this fraternity were in it, including the man who afterward became its most bitter and avowed enemy. We refer to Clarence M. Barton, the Supreme Recording and Corresponding Scribe in the Supreme Lodge. It is not our intention to pose as the apologist for anything that may have been wrong, if there was anything wrong, but to give the facts to the members of the Order while the active participants are yet for the most part alive. It has been charged that these men were conspiring against the life and future prosperity of the young society. Can this be true? Is it fair and reasonable to suppose that the men who were the fathers of the Knights of Pythias would so early in the life of their child attempt to strangle it? Now that we are away from the heat and passion of the days of the Conclave, let us treat these men with the fairness and candor to which their work in the Order, both before and since, entitles them. We have talked with not one, but many of the men, who were members of the Conclave, and each of them have said that their object, and their *only* object, in organizing the Conclave was to strengthen the Order and bring it up to a

higher sphere of usefulness and thought. The fact that the ritual of that rank was prepared under the direction of some of the most earnest members of the Order, all in good standing, and working for the advancement of the society, is most certainly evidence that it was done in good faith, else that ritual would have been kept concealed from the membership. Not so; it was openly declared to be a part and parcel of the Order. The very men who were in the Conclave were in attendance on the preliminary meeting for the formation of a Supreme Lodge, and were members of the first Supreme Lodge, aiding in formulating its first constitution and the laws that were to govern the entire body. Some of those men have been members of the Supreme Lodge ever since. True it is that at the command of the Supreme Lodge, like loyal men, and with a devotion to their first love, they gave up their membership in the Conclave, and obeyed the mandates of the supreme authority which they had helped to make. So much for its originators, at the outset, and up to the time that the Supreme Lodge declared it to be "contraband of war."

The following are the first notices of the Conclave in the Supreme Lodge. At the called session of the Supreme Lodge which met in Wilmington, Del., November 9, 1868, the Supreme Chancellor thus called attention to the

CONCLAVES.

My attention has been called to the fact that "Conclaves of Knights of Pythias" have been organized by members of this Order, and are generally accepted as being higher degrees of the Order; that they have been organized on Sundays, and well calculated to mislead. Such a move is to be regretted, not only as to the *name*, but the *time* is not calculated to elevate any such society in the minds of reflecting men.

The Supreme Recording and Corresponding Scribe also, in his report, thus refers to the

CONCLAVES.

On the 23d of October a notice appeared in the *Evening Star*, of Washington, D. C., viz.: "Knights of Pythias—Damon Conclave, No. 1, S. P. K., holds its regular meeting on Saturday evening, etc., by order of the Sir Knight Commander," signed by the "Recorder." Knowing that the Supreme Lodge, at its last session, had recognized no higher degree than those already established in the ritual, and that no such rank as "Sir Knight Commander" or "Recorder" existed in the Order, I deemed it my duty to correct the impression which might be formed in the minds of the members of the Order in that Jurisdiction, that such an institution was attached to the Knights of Pythias. I inserted the following in the *Star* of the next evening:

"Knights of Pythias:—The Supreme Lodge of this Order, at its last session, unanimously passed the following:

"*Resolved*, That we recognize no higher degree or degrees than those already established in the ritual of the Order.

"There is no such institution attached to this Order as Damon Conclave, No. 1. Damon Lodge, No. 13, meets every Tuesday night at Stott's Hall, First Ward.

"CLARENCE M. BARTON,

"*Supreme Recording and Corresponding Scribe.*"

Let us now retrace our steps a little, and look after at least one character who figured very prominently in this business, and it is desired in this connection to call attention to the fact that at the first meeting for the organization of the Supreme Lodge, August 11, 1868, the following resolution was offered by P. G. C. *Kronheimer*, of the District of Columbia:

Resolved, That P. G. C.'s *C. M. Barton*, *H. Kronheimer*, *D. Carrigan*, and others, be empowered to write a higher degree or degrees of this Order, to be approved by this body before being attached to the ritual.

This resolution was lost, and the following resolution was afterward presented and adopted:

Resolved, That the Supreme Lodge recognizes no higher degree or degrees of the Order than those now established in the ritual of the Order.

It is not reasonable to believe that P. G. C. Kronheimer, at the time he submitted his resolution to inaugurate the "higher degree" or "degrees," intended to destroy the Order, yet we find that *he*, at the called session which met at Wilmington the same year, introduced the following series of resolutions:

WHEREAS, This Supreme Lodge did, at its organization and first session, refuse to recognize any higher degree or degrees than those already established in the ritual of the Order; and

WHEREAS, Since that session an Order has been started in the city of Washington, District of Columbia, and elsewhere, first called the "Supreme Order Knights of Pythias," then the "Supreme Pythian Knighthood," then "Knights of Pythias, Order of S. P. K.," which Order, as can readily be seen from its varied titles, is endeavoring to flourish and prosper under cover of the Knights of Pythias; and

WHEREAS, The membership of this spurious Knights of Pythias organization openly boast that they take no members save those who belong to a Subordinate Lodge, Knights of Pythias, thus endeavoring to show that they are a Supreme Order, or confer a higher degree; and

WHEREAS, It is the duty of each and every member of this young and growing Order to first build up and place upon a sure footing the Order as it stands in its original purity, without endeavoring to nullify the laws of this Supreme Lodge by organizing "would-be branches," styled "Conclaves," therefore be it

Resolved, That the Supreme Lodge, having a tender solicitude for the welfare of the Order, and an earnest and sincere desire to see it prosper and flourish, warns the brethren throughout the various jurisdictions against affiliating with any institution pretending to have any connection with the Knights of Pythias; be it also

Resolved, That the above preamble and resolutions be forwarded, officially, to every Subordinate Lodge in the country; to be read to the brethren the first meeting after its reception.

These preambles and resolutions were adopted, the mover of them and *Clarence M. Barton* being of the number voting in the affirmative. If these gentlemen were honest in presenting the resolution to establish higher ranks, were they honest in the last? From this the excitement in regard to the Conclaves began, and waxed

hotter and hotter. It should be borne in mind however that the Conclave was *older* than the Supreme Lodge, notwithstanding the asseveration in the second "whereas" of the preamble.

From the excitement that grew out of the Conclave business came the celebrated O. B. N., which produced so much trouble in the Grand Jurisdictions of Maryland and Pennsylvania. The troubles in these two States were greater than in any others. To those who do not understand what the O. B. N. was, it is well simply to state that it was an obligation that all the members of Subordinate Lodges were required to take, that if they were members of the Conclave they would sever their connection therewith, and of those not members that they would not become such. This was an obligation that the Supreme Lodge, in its sovereign capacity, had a right to require; and once the Supreme Lodge passed the edict, it was the duty of Supreme Chancellor Read to enforce it, and he did enforce it fully. Pennsylvania and Maryland, by their Grand Lodge officers, refused to obey the edict, and the Supreme Chancellor dissolved the Grand Lodge bodies of those two States, and placed them under provisional government, and afterward organized Grand Lodges loyal to the Supreme Lodge. Other States protested against the action of the Supreme Lodge, but none others openly rebelled.

At the session of the Supreme Lodge which met in the city of Richmond, Va., March, 1869, a committee of conference, consisting of five who were members of the Conclave and five who were not, was appointed to see if the difficulties could not be adjusted. This committee submitted the following unconditional report:

The committee on behalf of the Supreme Lodge of the Order of Knights of Pythias, offer the following proposition: "That the rituals of the order of 'S. P. K.' shall be laid at the altar of

the Supreme Lodge, the members of said Supreme Lodge obligating themselves to keep forever secret any of the matters in said rituals."

Under this report, which was received and adopted, the rituals were produced, and the following obligation was administered to the members of the Supreme Lodge: "We do solemnly pledge our word and sacred honor, that what we shall hear and read as the ritual of the S. P. K. shall never be revealed, under the solemnity of our obligations as members of the Knights of Pythias." The rituals were then read and exemplified by P. S. C. Rathbone, and other members of the Conclave, thus showing that these brothers were acting in good faith as members of the Order of Knights of Pythias. This act on their part evidently changed the views of a majority of the members of the Supreme Lodge towards them, for immediately thereafter a motion was made to indefinitely postpone a resolution which had been introduced for the "suspension of members of the Conclave, that did not disconnect themselves from that institution after thirty days' notice," and the motion to postpone indefinitely was carried by a vote of 25 to 16. Bear in mind, that up to the time of the reading of the S. P. K. ritual, the members of the Supreme Lodge, who were fighting it, knew nothing of what it contained, with one notable exception, that of Clarence M. Barton, an expelled member of the Conclave. After this, by resolution, the Conclaves were placed under the control of the Supreme Lodge, the following being the series of resolutions on the subject:

Resolved, That this Supreme Lodge assume the control and government of all Conclaves now in existence, requiring from each Conclave a list of their officers, date and number of charter, and place of location.

Resolved, That the government and control of all Conclaves now in existence shall be placed in charge of a committee of five members of this Supreme Lodge; said Committee shall be clothed with full power to do and perform all things required to protect the rights,

privileges, and prerogatives of all Conclaves or brothers connected therewith, and the welfare and interest of the Order of the K. of P.; *provided*, that said committee shall not issue, or cause to be issued, any dispensations, charters, or privileges, to create new Conclaves, or confer said degrees, or any other degrees *outside of a regular Conclave*.

Further resolved, That no dispensation or charter shall be granted to institute Conclaves until the next annual session of this Supreme Lodge.

The committee was appointed, all of them being members of the Supreme Lodge who were *not* members of the Conclave.

It is well to state in this connection that the ritual of the Conclaves, or "S. P. K.," is yet in the possession of the Supreme Lodge, and those who have seen it say that it is one of the finest rituals that has ever been prepared for an order.

Under the resolutions above cited it would seem to the casual reader that while no new Conclaves could be instituted before the next session of the Supreme Lodge, yet the Conclaves then in existence could carry on their work, initiating new members, but it seems that the committee appointed to look after them did not so interpret the resolution, for in their report at the next session they state that "The loyalty and faithfulness of the Knights of Pythias in Pennsylvania has well-nigh crushed the Conclaves, although *some of them have been initiating members in large numbers*, requiring, as a prerequisite, that they be Knights of Pythias." So the fight waxed stronger and stronger, and at last developed into a contest for the mastery. As before stated, the Supreme Lodge had the right to say what should or should not constitute good standing in the Order, and what should or should not be a *part* of the Order. It decided most emphatically that the Conclave, or "S. P. K.," should not be a part of the Order, and that each member, each Subordinate Lodge and each Grand Lodge must purge itself from all con-

nection with the institution. It was no longer a question as to whether there was evil in the Conclave, but it was a question of the supremacy of the Supreme Lodge.

By authority of the Supreme Lodge, Supreme Chancellor Read, on the 10th of March, 1870, issued the following:

To the Order of Knights of Pythias:

WHEREAS, The Supreme Lodge, Knights of Pythias, at its organization, August 11, 1868, revoked any and all authority granted by the Provisional Supreme Lodge, June, 1868, to any person or persons to write or establish a higher degree or degrees, etc.; and also emphatically declared there was no other than the Page, Esquire, and Knight Degrees, nor any side or branch degrees in this Order, re-affirming the same November session, 1868, Wilmington, Del., and annual session, 1869, Richmond, Va.; since which time certain members of the Knights of Pythias have been instituting Conclaves of S. P. K., styling them a higher degree of the Knights of Pythias, whereby many Brothers have been deceived and led astray, to the great injury and annoyance of the Order, particularly in the jurisdictions of Pennsylvania, Maryland, and District of Columbia;

Therefore, at the session of the Supreme Lodge, March, 1870, in New York, definite action was taken to apprise the entire Order of the wicked deception, and fully caution all members of the Knights of Pythias that they withdraw all affiliation with the Conclaves of S. P. K., or any other branch of said organization which in the most remote degree professes to promote the principles of Pythian Knighthood.

The object to be obtained is to purge the Order of Knights of Pythias of all who have designedly done wrong, or those innocently led astray, as also to caution every one against connecting themselves with any disaffected or unfaithful persons, pretending to organize a charitable or benevolent Order for the promulgation of high and noble principles, when, in fact, they are the marked violators of their obligations in the noble Order of Knights of Pythias.

Upon the report of the committee having charge of all Conclaves, Supreme Representative Lowry, Jr., of Pennsylvania, offered the following substitute as an amendment thereto :

That all Past Chancellors, members of this Order, who are attached to the Order known as S. P. K. or Conclaves, are hereby required to present to their respective Grand Lodges conclusive evidence within sixty days that they have purged themselves of all connection with the Order of S. P. K. or Conclaves of said Order ; and in the event of their failure to do so, the several Grand Lodges be, and they are hereby ordered and directed to refuse all such brothers admittance, and all officers, who are members of Grand Lodges, refusing compliance, shall be forthwith removed from office.

Resolved, That all Grand Chancellors (except the Grand Chancellor of Maryland) shall forward all such evidence to this Supreme Lodge.

Resolved, That all members of the Supreme Lodge, who are members of the Conclaves of S. P. K., who fail to furnish such evidence to their Grand Lodges within the time specified for transmission to this Supreme Lodge, be, and are hereby declared forever disqualified from taking a seat in this body as a member thereof.

Resolved, That the Supreme Chancellor be, and is hereby directed to cite Past Grand Chancellor Stoddard, of Maryland, before the Committee on Conclaves, and require of him such evidence of his disconnection with the Conclaves of S. P. K. as will convince him that Brother Stoddard has purged himself of his offense.

The above being under consideration, Supreme Representative Latham, of Virginia, amended as follows :

Resolved, That any member of the Order who is now in affiliation with the Conclave of S. P. K. shall immediately dissolve all connection with said organization.

Resolved, That any member who may refuse to abjure his connection with Conclaves of S. P. K. shall be suspended by the Lodge to which he may be attached.

Resolved, That the several Grand Lodges be directed to enforce the above resolutions, and any Lodge that may refuse to obey the mandates of the Supreme Lodge shall forfeit its charter.

The amendment of Supreme Representative Latham to the substitute of Supreme Representative Lowry, Jr., for the resolutions of the Committee on Conclaves, was adopted by a vote of thirty-four to eight.

Hear ye, therefore, all true Knights, and obey the mandates of the Supreme Lodge, that our noble Order "may have peace." May every loyal Knight feel it his solemn duty to avail himself of the present movement to rid our Order of those

who are unfaithful, and establish safeguards for the future. The Grand Chancellors will see to it, that the Chancellors of Subordinate Lodges carry out the above instructions in their respective Lodges, and that all members, and candidates for initiation hereafter, subscribe to the O. B. N. herewith sent down from the Supreme Lodge; and that a correct list of all brothers and candidates so obligated shall be kept by the Recording Scribe of each Lodge as a matter of record and evidence.

Given under my hand, with seal of Supreme Lodge attached, at Mount Holly, New Jersey, this 28th day of March, 1870, and the *sixth* year of the Order.

[Seal.]

SAMUEL READ,
Supreme Chancellor.

Attest: CLARENCE M. BARTON,
S. R. and C. S.

It was in June, after the issuing of the foregoing order, that Supreme Chancellor Read suspended the Grand Chancellor of Pennsylvania from his office, and placed the Grand Vice Chancellor in charge of that Grand Jurisdiction.

It is unnecessary to go further into details of this storm that arose in the young Order. Certain it is that more kindly feeling came into the councils on both sides, and the troubles were healed and peace once more prevailed, and Supreme Chancellor Read, in his report to the Supreme Lodge in 1872, says: "It affords me great pleasure, as the executive officer, in making my report, to say *peace* prevails throughout the entire Jurisdiction. * * * As your executive officer, also, I am most happy in reporting that the wisdom and magnanimity of your legislation at the last Supreme session was received and appreciated. Almost every discordant element has been removed; the brethren accepting the *olive branch extended by the supreme head of the Order* have cheerfully acquiesced, believing your motives were actuated, *not at the sacrifice of principle*,

but to retract *any error that may have been committed or unwisely done.*"

The last act in the drama was the action of the Supreme Lodge at the session of 1872, striking from the installation ceremonies the O. B. N., and with it went all traces of the great contest over the Conclaves, which had developed so much of bitterness and threatened the life of the Order. Most certainly it should be the wish of every member of our Order that never more shall clouds obscure our sky.

TITLES CHANGED.

The Knights of Pythias, in its first organization, was divided into *Degrees*, and so remained until this session of the Supreme Lodge, when the following resolution was presented and adopted:

WHEREAS, The Order of Knights of Pythias, in their usages, customs and traditions, are in a sense chivalric, and semi-military, and

WHEREAS, For the purpose of making the terms, titles, *prefixes* and affixes thereto distinctive, to comport with, agree, and be in accordance with the chivalric name of "Knight," and the customs, usages and traditions of the time when "Knighthood" was prevalent, as also the usages of this Order as now practiced, therefore be it

Resolved, That the word "Degree" or "Degrees" be struck out wherever appearing in the ritual, laws, installations, or odes, or when used in connection with the Order of Knights of Pythias or its legislation and workings, and the word *Rank* be inserted in its or their place.

GERMANY.

At this session resolutions were presented for the establishment of the Order in Germany, but this movement was very wisely decided not to be for the best interest of the Order. The opinion of the Supreme Lodge was, that it was unwise to undertake to establish the Order in any foreign country until "by careful deliberation and earnest preparation the Supreme Lodge would be assured that when once established its establishment would be permanent."

Much having been said in regard to the establishment of the Order in foreign countries, it would be well for all future sessions of the Supreme Lodge to carefully weigh the question as to whether or not it would be best to give up all idea of foreign countries, and make it a distinctive American Order; at least not going beyond the countries in which it is now established. Let us perfect the Order at home, and make it the greatest benevolent society on this continent, in all that goes to make an Order great.

NEW RITUAL.

At this session a new or revised ritual for the work of the Subordinate Lodges was presented and adopted, introducing therein an enlargement on the work of the Third Rank. Many propositions had been made from time to time for additional Ranks, higher Ranks, etc., but up to this time they had met a persistent refusal. Now, however, there seems to have been a desire to compromise between the work of the Third Rank as it then existed, and the proposition for a more elaborate work in the form of a new or higher Rank, and this "compromise" sentiment settled upon what was then termed the "Amplified Third Rank," and by which name it has since been known, an enlargement of the work and ceremonies of conferring that Rank. The committee on unwritten work recommended its adoption, and the Supreme Lodge adopted their report, and directed that this "Amplified Third Rank" be printed with the other portions of the ritual. It was not intended, however, that this "Amplified" work should become the *only* or *absolute* work of the Third Rank, to the exclusion of the regular Third Rank work. The "Amplified Third" was written and prepared by the Right-Reverend Bishop Ussher, of the Reformed Episcopal Church. Bishop Ussher has passed through the chairs of the Subordinate and Grand Lodges, and was

elected and served one term as Supreme Representative of Illinois in the Supreme Lodge. He has been a resident of Montreal, Canada, now, for quite a number of years. In 1882 he was elected a Bishop of the Episcopal Church, and is a man of marked literary and scholastic ability.

The work of the "Amplified" has grown into very great favor in many lodges, though there are large numbers of the Order who prefer the regular work of the Third Rank.

By resolution, the Supreme Lodge decided that on and after July 1, 1872, or as soon thereafter as possible, all of the old form of "Ritual of Ceremonial" then in use should be called in by the S. R. and C. S. through the proper Grand Officers of the various Grand Jurisdictions, and be replaced in the same sources by the form now adopted, and that all of the old rituals should be destroyed by the S. R. and C. S. The Supreme Lodge further decided and decreed that after thirty days from the date of issuance and promulgation, July 1, 1872, "the use of the said herein adopted, revised, corrected, altered, amplified and amended ritual, and appended work and lectures *shall* be obligatory, and the use of the present form become illegal in its use, under the pains and penalties of the law as made and provided by the Grand Lodges in whose various jurisdictions lodges may be situate, or of this Supreme Lodge of the K. of P. of the World."* Attention is called to the foregoing portion of the resolutions of the Supreme Lodge, for the reason that because of failure to comply with its terms by one of the Grand Jurisdictions, very serious trouble arose.

By the adoption of this new ritual the titles of the officers of Subordinate Lodges were changed, and the officers were thereafter styled:

* Page 657 of Supreme Lodge Proceedings, Session 1872.

Past Chancellor—title acquired by service, and after having passed through the executive office and chair of the lodge, and which title and rank should be held thereafter.

Chancellor Commander—the title of *Commander*, to be held and worn only while the principal and executive officer of the lodge.

Vice Chancellor,

Prelate,

Master of Exchequer,

Master of Finance,

Keeper of Records and Seal,

Master at Arms,

Inner and Outer Guard.

These titles have remained the same ever since.

The duties and positions of these officers were also clearly defined, as was also the mode by which they were to acquire their titles, as now defined in the ritual of the Order.

The adoption of the new and revised ritual was by far the most important work of this session.

TRANSLATING THE RITUAL.

So great and diversified in nationality are the citizens of this country, that early in the life of the Order the Supreme Lodge began to legislate so as to meet the wants and necessities of every class of our citizens, and at this session of the Supreme Lodge, authority was granted for translating the ritual into the French, German, Scandinavian, and other tongues. This wise provision has been of immense benefit to the Order, and has enlisted into our ranks thousands of our best foreign born citizens. Aside from the mere fact of increasing the membership, as a patriotic movement on behalf of the Order it was a most excellent work, for the lessons taught in our ritual will

make all these classes better citizens, and cause them to have a higher regard for, and greater devotion to, the country in which they live.

This whole matter was, at the session of 1872, placed in the hands of the Supreme Chancellor, by resolution, and in this way these translations were brought about.

The election of officers resulted as follows: Supreme Chancellor, H. C. Berry, of Illinois; Supreme Vice Chancellor, S. S. Davis, of New Hampshire; Supreme Recording Scribe, Clarence M. Barton, of the District of Columbia; Supreme Banker, William A. Potter, of Pennsylvania; Supreme Guide, William B. Kennedy, of Ohio; Supreme Inner Steward, Joseph D. Weeks, of Iowa; Supreme Outer Steward, Charles H. Hodgson, of West Virginia.

So closed the fourth annual session, and the second term of Samuel Read as Supreme Chancellor, and here we deem it proper to give a short sketch of this distinguished Knight, who has now spent almost a quarter of a century in work for the Order.

SAMUEL READ,

The first Supreme Chancellor by actual service in the chair, was born in Mt. Holly, Burlington Co., New Jersey, on January 26, 1815, and still resides at the home where he was born. His grandfather, Joseph Read, and his father, Gen. Samuel I. Read, ranked with the most prominent members at the Bar of New Jersey. The former died in 1814, aged 75 years; the latter in 1836, aged 65 years. Joseph was made a Mason about 1792, and his son about 1794. They were very active members of the craft. Joseph was the first Worthy Master of Mt. Holly Lodge, No. 18. The warrant was dated A. L. 5803 [A. D. 1803], and he finally became R. W. D. Grand Master of New Jersey. Gen. Read was the first Junior Warden of the

same Lodge, and for several years the Worthy Master. He was, emphatically, an old-time gentleman, of sterling integrity, fine personal appearance, and thorough in everything he undertook. He was highly honored by the craft as D. G. Secretary, G. J. Warden, G. S. Warden, R. W. D. Grand Master, and M. W. Grand Master of New Jersey.

Samuel preferred some mechanical pursuit. In 1832-5 he learned the trade of bricklayer, in Philadelphia, and afterwards followed that business in New York and Charleston. In 1843 he was initiated an Odd Fellow, and with others was a petitioner for Mt. Holly Lodge, No. 19, I. O. O. F. That Lodge was instituted in March, 1843. He was installed first Noble Grand, elected Representative to Grand Lodge of New Jersey, and appointed Deputy for Burlington county. There was at that time but one Lodge in the State south of Trenton. In August, 1845, he was reappointed, having charge of Burlington, Camden, Gloucester, Atlantic, Salem, Cumberland, and Cape May counties. He was Grand Master of New Jersey in 1845 and '46. In 1848, '49, '50, '68 and '69, he was Representative in the Grand Lodge of the United States from the Grand Lodge and Grand Encampment of New Jersey. In 1887 he was the senior Past Grand Master of New Jersey living.

He was made a Mason in 1848, in Tuckerton, No. 4 (going forty miles for that purpose). Demitted and became a member of Mt. Holly Lodge, No. 18, F. & A. M. In 1850 he was Worshipful Master, and in 1886 the senior Worthy Master, under the old warrant, living.

He was initiated a Knight of Pythias on the 12th of December, 1867. New Jersey Lodge, No. 1, and Damon Lodge, No. 2, were instituted on the same date at Camden, some twenty gentlemen going from Mt. Holly for that purpose. It so happened that Samuel Read was the first person initiated a Knight of Pythias in New Jersey (some few gentlemen had been initiated in Philadelphia).

He was installed the first Chancellor Commander of New Jersey Lodge, No. 1, by Grand Chancellor W. P. Westwood, who instituted said Lodges.

Brother Read being appointed Deputy Grand Chancellor, he took a lively interest in the work. On the 16th of March, 1863, there being seven flourishing Lodges in the State, Grand Chancellor Westwood organized the Grand Lodge of New Jersey, making the third Grand Lodge of the Order. Samuel Read was unanimously elected and installed the first Grand Chancellor of New Jersey.

The part taken by Brother Read in the organization of the Supreme Lodge, and his work therein, has been shown in the preceding pages. With only five Grand Jurisdictions when he entered upon his duties as Supreme Chancellor, he, by persistent work, turned over to his successor after only four years' work, twenty-eight Grand Jurisdictions, with a membership of 78,297. Supreme Chancellor Read organized most of these Grand Jurisdictions in person. His task was an arduous one, and yet, whether by day or by night, when duty called, he answered the summons cheerfully. His whole heart was in the work in which he was engaged. He has ever been a fearless man in every discharge of duty. He is still an attendant on the sessions of the Supreme Lodge and of his own Grand Lodge when his health will permit, and though he has passed the three score and ten years allotted to men, he is of pleasant disposition, and his kindly greetings are a delight to his brethren of the Order. He sees and enjoys the glorious present of the Order he strove so earnestly and successfully to establish, as its first Supreme Chancellor, and his closing words on retiring from the office, "You shall see yet greater advancement and usefulness in this beautiful Order of Pythian Brotherhood," seem to have been prophetic words that have been fully fulfilled in our sight.

CHAPTER X.

An Interview with the Founder—The School-boy—The School-master—In Michigan—Writing the Ritual—Establishing the Order—The Conclave—Return to the Supreme Lodge—Survivors.



WHILE IN Washington some time since, and having a little spare time at his disposal, the writer called on the Founder of the Order, and gathered from him some of his personal history, and also some of the earlier history of the Order. By the courtesy of Gen. Drum, Adjutant General of the U. S. Army, Brother Rathbone was granted a leave of absence for the day from the War Department, and the time was spent in a review of the early days of the Knights of Pythias. Much of the conversation, of course, was concerning the early secret work of the Order, which could not be published to the public, but it was intensely interesting to the few Knights who were present. The writer took upon himself the character of an "Interviewer," and believing that it would please the membership to know such portions of the interview as may properly be published, it is given in this chapter. The conversation began thus :

Brother Rathbone, I should like to ask you a few questions in regard to yourself and the Order of Knights of Pythias, which you have the credit of founding.

To this Brother Rathbone replied: I will answer cheerfully such questions as come within the scope of my knowledge, and are proper for me to answer.

Is the biographical sketch of yourself, which was presented to the Supreme Lodge in 1876, correct?

Yes, in the main it is. The statements in regard to my birth and parentage there made are entirely correct.

What of your education?

My first school-days as a boy were passed in the private primary schools taught by Miss Ingalls and James Lumbard, in the basement of the old Dutch Reformed Church, on the corner of John and Broad streets, Utica, N. Y., my native city. After that I passed through the various courses of instruction at the Pearl St. Academy, Mount Vernon Boarding School at Vernon, Courtland Academy, Carlisle Seminary, Schoharie Co., and finally at Madison University, Hamilton, N. Y.

Having completed your studies, what then?

In the autumn of 1857, being in poor health, upon the advice of our old family physician, Dr. McCall, of Utica, I went to the upper Peninsula, Michigan, and after arriving there was engaged to teach the school at the Central Copper Mine, near Eagle Harbor.

What of the town and your school?

There was not much of a town, simply a mining settlement. My school-room was in the second story of the old stamp house, and my scholars consisted of the sons and daughters of the miners, mostly of Cornish descent. In addition to my duties as teacher, I also, at times, assisted the clerk in charge of the mine.

Was all of your life in that State spent at Central Mine?

No. I received a call to take charge of the school at the North-west Mine, where I remained during one term, and was then given charge of the school at Eagle Harbor.

What of the society you found there?

There was very little society. A few congenial spirits among the clerks of the Copper Falls, North-west, Central and Amigdaloid mines, and also a few young men engaged in the several stores at the Harbor, completed the list of my associates and the society of that locality.

How did you spend your time when not in the school-room?

My evenings were generally spent in reading and study, but it was our custom in those days for each of us to assemble on

Friday evenings at Bowden's Hotel, and remain until Monday mornings. About the only regular amusement we had was our annual ball. This was looked forward to with a great deal of pleasure. Yet this ball was attended with no little difficulty, the greatest of which was to secure the attendance of young ladies, owing to the sparseness of the settlements. It was necessary, in some instances, for the participants to ride not unfrequently fifty miles in order to procure a partner for the occasion. One of these balls was given each winter.

Only the one ball a year must have been very little amusement—could you devise no other means for passing your evenings?

Yes, we did finally. While teaching the school at Eagle Harbor I had a conversation with a few friends, and discussed the feasibility of forming a dramatic society for the purpose of whiling away the long winter evenings. We organized what we termed the "Stevens Dramatic Association," named in honor of Mr. Wm. H. Stevens, a prominent citizen of Copper Falls. He, in acknowledgment of the *high compliment* which we had paid him, gave us the free use of the upper story of his building at the Harbor, and aided us in fitting it up with scenery, etc. I was elected stage manager of the Association, and in addition to my *official* position, also took part in the presentation of the dramas.

What was the style or character of the plays that were presented by your Association?

The selection was left to me as the stage manager, and I was directed to correspond with the publishing house of S. French and Son, of New York City, and secure the best plays possible for our stage. In writing to the publishers I requested them to select such works as contained the fewest possible female characters, as there were no ladies in the vicinity whom we could call to our assistance, and we were obliged to utilize a few beardless boys for the female parts. Among the plays sent to us was the well-known and popular drama by John Banim, "Damon and Pythias." I had previously seen this play rendered on several different occasions by such actors as the late John R. Scott, John J. Neafie, Edwin Forest, and others,

and was especially delighted at receiving it, as it was a great favorite with me.

I suppose it was the careful study of this play that first suggested to you the idea of the Order of Knights of Pythias, or had you thought of it before—you say you had long been an admirer of this play?

Yes, this play suggested it to my mind, though I had not thought of it before that winter. The idea presented itself to me one day while reading over the play at the school-house. It then occurred to me that there was an excellent foundation in the story of Damon and Pythias for a fraternal secret society. The high type of friendship therein portrayed seemed to me to be the basis upon which such a society could and should be established.

Were you at that time a member of any secret society?

I was not, and knew nothing of the ritualistic work or ceremonies of any of the secret societies. I was too young to become a member of any of the standard organizations.

Did you at once go to work in the matter?

Yes. Suiting the action to the word I commenced the preparation of a ritual, naming the prospective Order "The Knights of Pythias."

When was this—what year?

This was in the autumn of 1858, or spring of 1859, and I worked on it until I completed the first ritual of "The Knights of Pythias."

What was the original plan of the ritual?

I divided the work into three parts or degrees, naming them the Initiatory, First, and Second Degrees, now termed the First, Second, and Third Ranks.

Why did you give Pythias, instead of Damon, the character of the hostage in the plan of the ritual?

I followed the plot as presented in Banim's drama of Damon and Pythias. I took that as my text, my guide, my inspiration.

Had you ever read the history given of the two friends, Damon and Pythias, by the old Roman and Grecian authors before you prepared your ritual?

No, I knew nothing about them until afterward. Banim changes the position of those two worthies from the historic record, but does not change the character of their *friendship*, which is the vital part of their lives in both accounts, the historic and the poetic.

After writing this ritual, did you take any immediate steps toward establishing the Knights of Pythias?

No, I made no effort whatever to establish the Order in Michigan. I did not even read the ritual to any one, or inform any person that I had prepared such a work. I simply folded the manuscript after I had finished it, put it away, and in fact almost forgot that I had it.

You are now a member of a number of secret societies—when did you first become a fraternity man?

Shortly after I finished writing the K. of P. ritual I took charge of the school at Eagle River, about nine miles distant from Eagle Harbor. It was while at Eagle River that I joined the first secret society with which I was ever connected, being at that time only twenty years of age. This society was the short-lived but very popular organization known as the "Sons of Malta." Mr. S. C. Benjamin, now of the Pension Office, Washington, D. C., and myself were instructed in its *wonderful* mysteries by two gentlemen from Cleveland, Ohio, who were temporarily sojourning with us. We formed a Sons of Malta lodge and called it "Minne *ha-ha*." I took great interest in this organization, and soon after formed a second lodge at Eagle Harbor and called it "*Hi* awatha."

After this, what about your secret society relations?

Just after I became of age, I had arranged to go to Ontonagon, about eighty miles farther up the lake, to join the Masons at that point. My father's death, however, which occurred May 21, 1861, prevented my joining the Masons at that time, and other matters changed my entire plans.

In what way were your plans changed?

I refer more especially to the war, which had just previously broken out; my attempt to get into the army in a Michigan regiment; the failure in that direction; my subsequent going to Philadelphia; entering the service of the United States, and finally

being sent to Washington, all of which is contained in the brief biographical sketch of myself, written by Mrs. Leonard, of this city (Washington), which accompanied the photograph picture of the four original members of the Order and myself, and was presented to the Supreme Lodge in 1876, and to which you can refer.*

Before you organized the Knights of Pythias, did you connect yourself with any other society than the Sons of Malta?

Yes; while in the hospital service at Philadelphia, I was made a Mason, and also joined a Tribe of Red Men in Germantown, Pa.

To whom did you first communicate the fact that you had written the Knights of Pythias ritual?

To Mr. R. A. Champion, while I was at the U. S. hospital at Germantown, he being the Chief Steward of the hospital. He thought well of it, and said when the proper time should arrive, we would try and organize a lodge. Shortly after this I was ordered to Washington, and succeeded in having Mr. Champion transferred there also, and we both were assigned to duty in the same office. I should state that Champion and I had joined the Masons and Red Men together. The further principal facts of my connection with Champion in organizing the Order, have already been given in the "Sketch," presented to the Supreme Lodge in 1876.†

Did you alter or amend the ritual as originally written, before you instituted the Knights of Pythias, February 19, 1864?

No, I used the original manuscript just as I had written it.

Give a statement of the real facts in regard to how J. T. K. Plant, for whom a claim was afterward made as the Founder of the Knights of Pythias, came into the Order?

Shortly after Brother Champion and I located in Washington, we chanced to be walking along the street one evening when our attention was attracted to a poster announcing an approaching ball to be given by a Tribe of Red Men. Not before knowing that the Order existed in the city we immediately made inquiry and found that a Tribe met on a certain night at Temperance

* See Chapter V.

† In Chapter V.

Hall on E street, between 9th and 10th. On the evening of the meeting we presented ourselves, and were duly examined and admitted, and found an initiation in progress. It was at this meeting that I first met J. T. K. Plant. He was acting as, or held the office of, Prophet during the initiation, and I was much pleased with his work. On the Wednesday morning following, the memorable meeting of Monday night, February 15, 1864, when I read the entire ritual to Messrs. Champion, Kimball, D. L. and W. H. Burnett, each of whom I had obligated, and with whom I had agreed that none but clerks in the departments should be invited to aid in forming the first Lodge, while on our way to the office I suggested to Brother Champion that we call on Plant and ask him if he would like to take hold of the K. of P., as I wanted him to fill the office of Venerable Patriarch, the third official position in the Lodge. Brother Champion expostulated with me, saying that the agreement was that none but clerks in the departments were to be invited to join. I admitted that this had been the understanding, but I said: "We will make this one exception if he will go with us." Finally he consented to it, and went with me to call on Plant. When we had stated our errand to him, I asked him this question: "Do you think another secret order will be successful?" His reply was: "There is always room for one more." I then invited him to be present on Friday night, when we were to institute, and he accepted the invitation. Aside from Champion, no one else knew of Plant having been invited, nor did any of the members have any acquaintance with him until after he came to the meeting. I remember very distinctly the curious and enquiring looks he received when he entered. I was approached on all sides to know what department he was in. I stated he was not a clerk; that I had made his case the one exception as I wanted him for a particular office, and they all, of course, respected my wishes in the matter. To more thoroughly introduce him to those present, I called him to the chair. I then and there obligated those present on a small Bible which had been given me by my mother. This Bible is now in the possession of the Supreme Lodge, having been presented by me to that body in 1876. We then and there organized Washington Lodge, No. 1, the his-

tory of which is a matter of record. The first introduction to or knowledge that J. T. K. Plant had of the Knights of Pythias was on the night we instituted Washington Lodge, and he came by my invitation.

Are there any special incidents that might be of interest to the Order now, connected with the founding and establishment of Washington Lodge?

There are doubtless very many that might be of interest, especially the several amusing and interesting matters that occurred, but it is difficult to tell just where to begin such a narration.

Suppose you commence at the beginning. Of course you had no paraphernalia—how did you get it?

Well, I can tell about that. Most of the members of Washington Lodge were in the regular army, and had been detailed for duty in their respective positions in the Departments. Just about this time, 1864, it was discovered by certain gentlemen representing New Jersey that none of us had been credited to any particular State, and they were desirous of having as many as possible credited to their quota. Our names were given to them, and we were each invited to appear and receive as a gentle token of regard from the State of New Jersey the sum of three hundred and fifty dollars, as bounty. As we were already in the service, duly enlisted and mustered, and were not especially caring to what State we were credited, we accepted this token of liberality. It was this money which we received as bounty that purchased the original paraphernalia of Washington Lodge, No. 1, and fitted out the Castle Hall. Having been elected Worthy Chancellor, it became my duty to appoint committees to purchase the outfit, properties, etc. I selected these committees, directed them what to purchase, and also ordered them to bring in *receipted* bills, which instructions were obeyed, each committee paying for its purchases. Of course there are many things connected with the preparation of some portions of the outfit that would not be proper for publication.*

*Some of these incidents were related in private conversation, and were exceedingly interesting. A lecture on the early secret history of the Order, by Brother Rathbone, to be delivered only to members of the Order, would be one of the deepest interest.—*Author.*

You have not been continuously a member of the Order. How long did you remain a member of the Order originally?

Up to the 25th of March, 1864, when I withdrew.

What brought about this severance of your connection with the Order.

Dissatisfaction at the action of a party whom I placed in the Order. By the way, the records show that I left the Order April 21, 1864. This is a mistake; the actual date is March 25, 1864.

To what action do you refer? Was it personal, or did it relate to the Order?

To the Order. My attention was directed by Brother A. D. Vanderveer to an advertisement which appeared in an evening paper published in Washington at that time, called *The Constitutional Union*, which requested the attendance of all the Past Chancellors, Representatives, etc., of the several lodges of Knights of Pythias, at the house of a brother of the Order, for the purpose of forming a Grand Lodge Knights of Pythias of District of Columbia, and signed by this brother as *Grand Chancellor*. Upon reading the notice, which provoked a smile, I remarked to Brother Vanderveer that I looked upon it as an advertisement, simply to give the world an idea that we had progressed in a very few weeks far enough to form a Grand Lodge. There was at that time *only one lodge in existence*, consisting of about thirty-five or forty members; there were *no Representatives, no Past Chancellors*, and the *office of Grand Chancellor had never been created*. Brother Vanderveer and myself called at this brother's house, and found that *it was his intention to organize a Grand Lodge*, and that *he claimed to be the Grand Chancellor* by reason of having been elected *Venerable Patriarch* of the *only lodge in existence*. I asked him by what right he claimed the office of Grand Chancellor; his reply was, by having served a full term, or unexpired portion of a term, as Venerable Patriarch. Our officers were at that time elected for three months. He stated that the duties he performed in the office of Venerable Patriarch were such as were assigned to Past officers in other orders with which he was connected, and by virtue of that fact he claimed to be the first Past Chancellor of Washington Lodge. I hinted to him that *this was not another order*, and that the office

to which he was elected was the third in the Lodge. His reply was, that it made no difference what my ideas were; *he intended to be the Grand Chancellor* of the Order. Finding that there would be trouble ahead, I determined to withdraw, and did so at the following meeting, March 25, 1864. There was nothing out of which to form a Grand Lodge, unless one lodge could be Subordinate and Grand Lodge at one and the same time.

After you had withdrawn, did he go ahead and carry out his intentions?

Yes. As to his subsequent action, the organization of a so-called Grand Lodge, the institution of other Lodges up to the time, April 30, 1866, instead of April 30, 1865, as printed in the reports, when I returned to the organization, is a matter of record and history.

How many lodges were there in existence at the time you returned to the Order, April 30, 1866?

There was but one; Franklin Lodge, No. 2, and this lodge had not held a meeting for a very long time previous.

What induced you to go back into the Order?

I came back at the personal request of the present Past Supreme Chancellor Edward Dunn.

Did you at once begin active work for the Order upon returning?

Yes. Immediately upon my return to the Order it was represented to me that the ritual in use needed revision. A committee was appointed for that purpose, of which I was chairman. The matter was placed in my hands. I revised, or re-wrote the ritual entire; presented it to the committee, and they presented it to the lodge, and it was accepted. This ritual remained the ritual of the Order until it was changed by the Supreme Lodge some years afterward.

State what you did, if anything, towards advancing the growth of the Order outside of the District of Columbia.

I used my best endeavors to aid in its establishment in other localities, as well as in the mother jurisdiction. I was present at the formation of the first lodge in the city of Philadelphia; took part in the instituting of Mount Vernon Lodge, No. 5, Liberty Lodge, No. 6, and Webster Lodge, No. 7, in the Dis-

trict of Columbia, and lodges in other jurisdictions. I assisted also in instituting the Grand Lodge of Delaware, aided in perfecting the plans for the organization of the Supreme Lodge, and wrote its ritual.

When and under what circumstances was the branch of the Order known as the Conclaves, or S. P. K., instituted?

The Conclave was instituted by and under authority of the Grand Lodge of the District of Columbia, then known and acting as the Provisional Supreme Lodge, K. of P. I had been persistently urged for six months previous to prepare a ritual for a higher branch of the Order. I at that time expostulated with those who were urging the matter, giving as my reason for opposing it, that I did not believe the Order was old enough or strong enough to make such a venture successful. I finally acquiesced in the matter and prepared the ritual. I was occupied several months in its preparation, and, to have it properly brought before the Order, asked permission of the Grand Lodge (the Provisional Supreme Lodge) at its quarterly session, June 9, 1868, to organize a higher branch of the Order. Then and there the following resolution, which is of record, and found upon page 99 of the Journal of proceedings of the Grand Lodge of the District of Columbia, was offered by Past Grand Chancellor Clarence M. Barton, who was afterward the Supreme Recording and Corresponding Scribe of the Supreme Lodge, which now corresponds to the present office of Supreme Keeper of Records and Seal.

Resolved, That notwithstanding any law or order to the contrary, power and privilege is hereby granted to the Founder of the Order to create and establish a higher degree or degrees, that shall in nowise interfere with the ritual of the Order, to be entirely different therefrom, and to have its own Grand Lodge, Supreme Lodge, etc.

The records do not show that this resolution was adopted, but it is a matter within the memory of living members of the Order that *it was adopted* by a unanimous vote, with the exception of one dissenting voice, that of the then Past Chancellor, John W. Thompson, now P. G. C., and for many years Supreme Outer Guard of the Supreme Lodge, who stated that his only opposition was based upon the fact that he did not believe the

Order was strong enough to admit of a successful introduction of another degree or branch.*

Brother Rathbone, was there anything in the ritual and form of government of the higher degree or degrees that you had prepared that did in anywise interfere with the ritual of the Order as it then existed?

No, there was not. It was distinct and separate from the ritual of the Order, but was in harmony with it. The prerequisite for membership in this new degree was membership and good standing in a lodge of Knights of Pythias.

Was this new or higher degree the same that afterward was known as the Conclave, or S. P. K.?

It was.

What was the actual intent of this higher degree?

It was to act as a kind of *sieve*. In the Order, growing, as it then was, very rapidly, we were unavoidably accepting some bad material, and it was intended to make the membership of the Conclave select. In my explanation of the matter, as reported in the S. L. Journal, an injustice has been done me in this, that I have been represented as stating that the degree of S. P. K. held the same relationship to the Subordinate Lodge of K. of P. as did the Encampment to the Odd Fellows lodge. Whether this was intentional or not I cannot say. I will simply say that at the request of the Representatives, I stated that the S. P. K., when organized, would bear the same relationship to the Order of K. of P. as did the Chapter of Royal Arch Masons to the Blue Lodge, and, as *I had understood*, the Encampment did to the lodge of Odd Fellows. I was at that time a Royal Arch Mason in good standing. I never have been connected with the Encampment of the Odd Fellows, nor did I, until some months afterward,

* In a conversation with Brother John W. Thompson, he stated most emphatically that the resolution here referred to was passed by the affirmative vote of every member of the Grand Lodge excepting his. That he objected to its adoption, not because he did not believe it to be a good thing, but because he did not think the time had yet come for it, as the Order was not strong enough. He further stated that when he made the objection, Clarence M. Barton replied, "The time *has* come; we want it *now*, and we *must* have it," besides other remarks in favor of the adoption of the resolution.—*Author*.

know the relationship that existed between the I. O. O. F. and the Encampment. What I intended to have the Representatives understand was that it was to be a distinct and different organization from the former ranks or degrees, and the only relationship which it had or was to bear to the Order of K. of P., was that we proposed to select its members from the Subordinate Lodges.

Was it in any way to be in opposition to, or in competition with, the Order of K. of P.?

No, not in the least. The design was to *benefit* the K. of P. On account of the carelessness in admitting members, to which I have referred, the best friends of the Order at that time believed that greater care should be practiced, and it was intended that the S. P. K. should accept for membership only such Knights of Pythias, in the S. P. K., as we believed to be true men, and at the same time the S. P. K.'s would exercise, so far as was in their power, a fostering care over every lodge of the K. of P., with which its members were connected.

When and where was the first Conclave established, and who composed its membership?

Damon Conclave, No. 1, of the Order of S. P. K., was organized July 17, 1868. This was prior to the organization of the Supreme Lodge, and was authorized by the Provisional Supreme Lodge, the highest body known to the Order at that time. Among those present at the organization were all of the original members of the K. of P., except Dr. Kimball. There were present Wm. P. Westwood, then Supreme Chancellor of the Provisional Supreme Lodge, W. H. Burnett, David L. Burnett, Joseph Lawrence, T. Harry Donehue, Richard Lawson, J. T. Evely, Alonzo D. Shaw, and myself. Brothers Robert Champion and Clarence M. Barton I had previously obligated, but they were unable to be present at the first meeting. They were present, however, at the next and following meetings, Brother Champion retaining his membership in the Conclave up to the date of his death.

At the time of the formation of the Supreme Lodge how many Conclaves were in existence?

Only one; Damon Conclave, No. 1, in Washington.

Had there been any attempt to institute more?

Yes, one more. On the 18th of August, 1868, an application for a Conclave, to be known as Barton Conclave, No. 2, signed by thirteen applicants, all members of K. of P., with \$20.00 charter fee, was received. This application was presented by Clarence M. Barton in person. The charter was not granted, and Barton was informed that Damon Conclave had no power to grant the charter, not yet having formulated its Constitution.

Was there any other reason why the charter was not granted for Barton Conclave?

Yes. One of the rules of the S. P. K. was, that if a person should once be rejected for membership, he was forever ineligible. This application for Barton Conclave contained the names of thirteen members of the K. of P., some of them occupying prominent positions in the Order, and who, at a previous meeting of Damon Conclave, had been declared forever ineligible to the degree of S. P. K. When Barton was informed that the charter was denied for Barton Conclave, he left the room vowing vengeance against the Conclave, and right here is where the trouble began that afterward came so near disrupting the Order of K. of P.

I wish you would now give the full history of the Conclave matter from first to last.

I must respectfully, though emphatically, decline to enter into any further discussion of this subject. There are others who were members of the Conclave, and are yet members of the K. of P., who, I have no doubt, would willingly answer all questions you may ask, and they are thoroughly equipped to do so, and, if it were necessary, to furnish data and details, for the full records are yet in existence.

Before leaving this subject let me ask you a few questions which will take you back somewhat over the ground already traversed. At the original organization was Clarence M. Barton one of the parties asking and requesting that a Conclave be established?

Yes. It was at his earnest entreaty and most persistent demand that I consented to prepare the ritual and organize the S. P. K., and you notice that he offered the resolution in the

Grand Lodge giving me the authority to institute it, and when brother Thompson urged that the time had not yet come, he replied: "The time has already come, and we need it now, and there should be no further delay."

How did the matter get into the Supreme Lodge—I mean as a cause of trouble?

That is a matter of record which you will find in the Supreme Lodge Journal. *

What was the real reason of the opposition to the Order of S. P. K. in the Supreme Lodge?

It is very natural to suppose that it was based on the refusal to grant the charter for Barton Conclave, No. 2, as men on that application being in the Supreme Lodge, were personally bitter against the Conclave.

You were present at the Supreme Lodge session at Richmond in 1869; you cannot certainly object to giving some account of matters of the S. P. K. at that session, for it must have been a very interesting affair.

I do not know that I can state much that does not appear in the Journal of the Supreme Lodge. When we met in the Supreme Lodge, we found there were two factions, the members of the S. P. K. forming one, and the anti-S. P. K.'s the other, the first named being very much in the minority. The opposition, with the exception of Barton, knew nothing as to what the real tenets of the Conclave were, and they received their information wholly from expelled members, which could not have been very favorable to us. A committee of conference was appointed, as you know from the record, and they decided that the rituals of the S. P. K. should be laid on the altar of the Supreme Lodge, and the work exemplified in order to show to the Supreme Lodge that there was nothing in it inimical to that body or to the Order of K. of P. After the ritual had been read and exemplified, members of the opposition came across the floor to me and congratulated me upon the work and the ritual. One member went so far as to say it was the most

* Pages 27 and 29, S. L. Journal, Session 1868, and also preceding chapter of this book.

beautiful thing he had ever heard, equal to the ritual of the Royal Purple Degree of Odd Fellows, and added: "It is just exactly what we want, and we will have it." Just here the gavel of the Supreme Chancellor sounded and that officer adjourned the Lodge. The final result of the affair at Richmond you have in the records. *

What became of the Conclave, or S. P. K.?

Immediately upon the disapproval of the Supreme Lodge, the S. P. K. was disconnected from the Order of Knights of Pythias, and established as an independent Order, and yet exists, some of its members being active, earnest members of the Order of Knights of Pythias to-day.

Now I should like to know something more of your personal history. After the session of the Supreme Lodge at Richmond, what did you do personally and as a K. of P.?

Soon after that session I was relieved from duty at the Treasury department, and was compelled to take up with whatever work I could get to support my family. I first secured a position as pianist and vocalist for the London Diorama, then exhibiting at Washington, D. C.; remained in Washington three days, and went with the company to Baltimore. Leaving the Diorama at Baltimore, I went to Boston and obtained a position in Mr. Stetson's publishing house. At that time I withdrew from all connection with the K. of P. and S. P. K., having stated my intention to do so at the Supreme Lodge session in Richmond; and further, that I would remain without the portals of the Order so long as a certain prominent officer had connection with it, and I did not return until his membership terminated.

How long did you remain out of the Order?

From June, 1869, until some time in 1874, between five and six years.

When you came back into the Order, with what Lodge did you connect yourself?

Calanthe Lodge, No. 11, District of Columbia.

* See pages 254, 255, and 256 of this book.

How did you come into the Order at that time—by card or on application?

I should have stated that I deposited my card in Maverick Lodge in East Boston, but met with them only two nights, when I applied to that lodge for a card which was granted, and I deposited it in Calanthe Lodge above named.

Have you remained a member of that lodge ever since?

No, sir; I withdrew from that lodge and joined Mount Vernon Lodge; then, having removed to Maryland some time after, and being unable to visit the city at night, I organized a lodge, Sicilian, No. 97, at Bowie, in Prince George County, Md., within five miles of my home, which I attended regularly and finally joined by card. I still hold membership in that lodge, and attend as often as I can.

After the Richmond session in 1869, when did you again return to the Supreme Lodge?

At the centennial session, in 1876, at Philadelphia, Pa.

Was there any opposition to your return into the Supreme Lodge?

There was; and, as I have been informed by those who were present within the room, an almost unanimous feeling that I should *not* be admitted.

In what capacity did you return to the Supreme Lodge?

As a Past Supreme Chancellor and a member in good standing in my Subordinate Lodge in the District of Columbia.

What was the objection?

It came first from the Committee on Credentials, as there was nothing to show that I was a member in good standing in the Order, except a communication from the Vice Grand Chancellor, acting as Grand Chancellor of the District of Columbia.*

* The following was the communication referred to:

GRAND JURISDICTION K. OF P.,
DISTRICT OF COLUMBIA.

This is to certify that Past Supreme Chancellor J. H. Rathbone is in good standing in Calanthe Lodge, No. 11, K. of P., of the District of Columbia, and is hereby commended to all true Knights. He is also in good standing in the Grand Lodge of the District of Columbia.

August 22, 1876. XIII.

GEO. LEWIS EBERLY,
Vice Grand Chancellor

[S. L. Reports, page 1194.]

and Acting Grand Chancellor.

The information was telegraphed for, and they refused to receive me on a telegram. A strong speech was made in my behalf by J. Rufus Smith, S. R., from W. Va., and permission was finally given for me to enter. Immediately upon my entrance Supreme Representatives Foxwell and Caldwell, of the District of Columbia, presented to the Supreme Lodge a picture of the Founder and the four original members, and a small pamphlet, giving the history of the Order and a brief biographical sketch of the original members.* Objection to its reception was immediately interposed. A motion was then made that a committee of three be appointed to look into the matter, and ascertain, if possible, if the statements contained in the papers presented were the facts, and if I really was the Founder of the Order. The committee was appointed and consisted of three members known at that time to be, perhaps, the most inimical to the man to be investigated, of any in the Supreme Lodge. The committee met, were shown the *original affidavit*, together with the "Sketch" which had been presented to the Supreme Lodge. Brother J. T. K. Plant being in the city, was sent for by the committee and appeared on the scene. He there saw for the first time the documents, and immediately, without any hesitation, stated that the contents were true to the best of his knowledge and belief, and that he would go further, and, if necessary, announce the fact on the floor of the Supreme Lodge. He further stated that he had never claimed to be the Founder or Assistant Founder, and did not hold himself responsible for what others had claimed for him. After reading the documents, the question was asked by the Chairman: "Brother Plant, your name is mentioned in this; what have you to say?" "Simply and only," was his reply, "that it is correct in every particular. *That* man [pointing to me] is the sole and only Founder of the Knights of Pythias, and, if necessary, I will go into the Supreme Lodge and announce it. I never claimed that I was the Founder; the claim was made for me, but I never fathered it." The committee returned and made their report to the Supreme Lodge, which, in brief, was that they found the "History as to the Founder of the

* Published in Chapter V, herein.

Order of Knights of Pythias" correct, and that I was entitled to the honor of being the Founder of the Order. A recess was taken for a few minutes and I was warmly congratulated and greeted by the officers and representatives.

What has become of the original members of the Order?

Robert Allen Champion died in the city of Edinburg, Scotland, September 25, 1873. David L. Burnett is at present occupying a prominent position in the Sixth Auditor's Office. Wm. H. Burnett still retains the position that he has held for years in the Quartermaster-General's Office. Dr. E. S. Kimball is engaged in the profession of music, and justly considered our leading musician; and all reside in Washington, D. C. I am in the Adjutant-General's Office, but reside at present in Alexandria, Va.

Are the living ones yet connected with the Order?

They are not; and it has been the one great desire of my life that they should be; they ought, in my opinion, to be recognized and made life members of the Order, for it was through the assistance rendered me by them that the Order was organized. Their time and money were cheerfully and unstintedly given to the work, and you will pardon me if I here state that I believe them to have been most shamefully treated from the first.



CHAPTER XI.

Supreme Lodge Sessions 1873-1874—Administration of H. C. Berry as Supreme Chancellor—Growth of the Order—Barton Defalcation—Financial Embarrassment of the Supreme Lodge—Expulsion of Barton—Troubles in Pennsylvania—Amended Supreme Lodge Constitution—Titles of Supreme Lodge Officers Changed—Establishing the Order in Europe—Britannia Lodge, No. 1, of London, England—Henry Clay Berry, P. S. C.



THE FIFTH annual session of the Supreme Lodge convened at Richmond, Va., on Tuesday, April 15, 1873, with Representatives from a majority of the Grand Jurisdictions present at the opening of the session. This was the first session over which Henry Clay Berry presided as Supreme Chancellor, and his report, and that of the Supreme Recorder and Corresponding Scribe, to the Supreme Lodge, gave a very full and complete statement of the condition of the Order during the year in which he had been the Supreme Chancellor. During that time over four hundred Subordinate Lodges and seven Grand Lodges had been instituted, the Grand Lodges being those of South Carolina, instituted January 2, 1872; Tennessee, instituted April 2, 1872; Ontario, instituted April 9, 1872, under the administration of Samuel Read, as Supreme Chancellor, while the following Grand Jurisdictions had been instituted under his own administration, viz.: Alabama, instituted June 11, 1872; Maine, instituted July 9, 1872; Kansas, instituted September 4, 1872; Michigan, instituted February 19,



HENRY CLAY BERRY,

Past Supreme Chancellor.

1873. Lodges had also been organized in Wyoming, Florida, Vermont, Texas, Colorado, Arkansas, Washington Territory, Oregon, and Nevada.

Since the last session the new ritual, which was adopted at that time, had gone into force, and the Order was in good working condition, with a total membership, as reported, of 46,509, not including the membership in the States of Pennsylvania, Louisiana, Michigan, and Ontario, which, for some reason, not stated, was not reported. Although the S. R. and C. S., Clarence M. Barton, made a long and very complete report of the progress and condition of the Order to the Supreme Lodge, he was not in attendance during the session to present it in person, but in lieu thereof sent the following communication :

WASHINGTON, D. C., April 10, 1873.

Officers and Brothers Supreme Lodge Knights of Pythias—

I respectfully present this, my resignation of the office of Supreme Recording and Corresponding Scribe. I am unable to straighten my accounts at the present time, and ask that my resignation be accepted, and I be allowed until the 1st day of September, 1873, to make a full and complete settlement with the Supreme Lodge.

Fraternally yours,

CLARENCE M. BARTON,

Sup. Rec. and Cor. Sec.

The Supreme Lodge declined to receive the resignation, and referred it to a committee of five, who on the same day reported, recommending that the resignation be accepted, and that a committee of three be appointed as a Board of Auditors, with full power to audit the books and accounts of Clarence M. Barton, S. R. and C. S., and also those of the Supreme Banker, and to adopt such measures as in their wisdom might seem best for a thorough investigation of the financial affairs of the Supreme Lodge. They also requested the Grand Lodges to render all the

assistance in their power to further this investigation. Pending the adoption of this report, P. S. C. Dunn was authorized to proceed to Washington and demand of Barton all books, documents, archives, property, and the seal of the Supreme Lodge. The resolution also provided that he should receive the foregoing property and return it to the Supreme Lodge. Dunn accordingly went to Washington, and on his return reported that he had secured the *seal* of the Supreme Lodge, but *not* the books, records and papers. On the same day, however, a telegram was received from Clarence M. Barton, dated at Philadelphia, and directed to P. S. C. Samuel Read, stating that he would return to Washington that day, and that all books, papers and moneys would be ready to be turned over to his successor.

The report of the committee to accept the resignation of Barton, and to appoint an auditing committee, which was presented on the first day of the session, was taken up for action on the fifth day and rejected. A resolution of similar import, however, was passed, requiring the committee to examine the accounts of S. R. and C. S. Barton from the time of the organization of the Supreme Lodge to the close of that session (1873), and that they make this examination during the *interim* of the sessions of the Supreme Lodge, and report to the Supreme Chancellor as soon as possible. This committee discharged their duties carefully and thoroughly, and made a very complete report to the Supreme Chancellor, October 27, 1873, by which it appears that Clarence M. Barton, by virtue of his official position, and during his terms of office from the formation of the Supreme Lodge to the session of 1873, had received for the Supreme Lodge from various sources the sum of \$48,222.82, and had accounted for \$40,296.51, leaving a balance unaccounted for and owing to the Supreme Lodge of \$7,926.31.

Although the history of this, the first and only defalcation of a Supreme Lodge officer, will here take us into the session of 1874, we prefer to give it all at this place in "one part." At the opening of the session in 1874, S. C. H. C. Berry reported that neither he nor the acting Supreme Recording and Corresponding Scribe had received the books, supplies or property of the Supreme Lodge from Clarence M. Barton.

In the session of 1875 the then Supreme Chancellor, S. S. Davis, reported that on the 12th of April, 1875, he succeeded in finding one ledger, one minute book, one register of lodges and one register of Past Grand Chancellors, at Pittsburg, Pa.

Supreme Chancellor Berry found this defalcation of Barton one of the many serious cares and troubles of his administration, for he had others of which we shall speak further on. This one came at the outset of his term of office.

The Supreme Chancellor, on leaving Richmond at the close of the session of 1873, went to Washington and secured a midnight interview with Barton, and arranged with him for a meeting the following day, at which the Supreme Lodge officers and the special committee were to be present to investigate his books and accounts. That meeting took place, and during the interview Barton claimed that his shortage would not exceed *fifteen or sixteen hundred dollars*, and assured them that it should all be settled in full, and, further, that as the Supreme Lodge had not accepted his resignation he would resume his duties as Supreme Recording and Corresponding Scribe, and perform them punctually and well. The history shows that he utterly failed to keep his pledge, for he did not settle the accounts nor perform the duties of the office. The Supreme Chancellor was thus placed in an exceedingly embarrassing situation, which subjected him to very unjust

and severe criticism by many prominent members of the Order.

It is well in this connection to consider the condition and financial troubles of the Supreme Lodge, which were produced in a very great measure by Barton's deficit, and extended not only through the administration of H. C. Berry but were transmitted to his successor. The indebtedness of the Supreme Lodge, prior to the session of 1873, after making all allowances and deductions that might perhaps be in favor of that body, amounted to \$3,145.62; add to this the expenses of session of 1873, \$4,860.95, and we have the total amount of its liabilities—\$8,006.57. The amount of Barton's defalcation, as shown by the report of the committee, was \$7,926.31. Had Barton been honest, and had he administered the affairs of his office properly, there should have been no indebtedness at the convening of the session of 1873, and there would have been more than enough money in the treasury to meet the expenses of that session. All of this accumulated burden of debt was thrown upon the chief executive of the Order to meet and struggle with, while attempting to build up the Order. The Supreme Lodge decided to issue scrip in order to raise funds to pay this indebtedness and meet accruing expenses;* and also resolved to issue certificates of indebtedness to Supreme Lodge officers and representatives, for mileage and per diem,† but these things only proved so many additional perplexities in the administration of the affairs of the Order. The clouds seemed to grow darker and heavier all the time. Barton was still in office, doing nothing, and thus further crippling and endangering the life of the organization by his inaction. He would not even answer the communications of the Supreme Chancellor. There was no

* Page 709, Supreme Lodge Journal.

† Page 770, Supreme Lodge Journal.

power vested in the Supreme Chancellor whereby he could remove him. The so-called Articles of Incorporation of the Supreme Lodge were not only so defective in their *construction* that a criminal prosecution against Barton would have failed, but under these articles it was equally unsafe to have begun a civil action to recover the amount of the defalcation. This was not all; under the strict interpretation of the so-called Articles of Incorporation it might perhaps have been shown that there were in reality no legal officers of the Supreme Lodge to bring an action or suit at law. One step further, and it would have been shown, if tested by the Courts, that *there were no Articles of Incorporation at all*, and therefore there was no legal corporate body of the Knights of Pythias, for the reason that *nowhere did the Journal of the Supreme Lodge show a copy of the so-called "Articles of Incorporation."* True, there was a statement that they had been adopted, etc., but they were nowhere embodied in the minutes. Barton was the S. R. and C. S. when these articles were adopted; *he* should have set them out in the Journal. Why it was not done he alone can tell. Certain it was, the Supreme Lodge was helpless in the premises.

In the midst of this perplexity Barton sent to the Supreme Chancellor his *peremptory* resignation as S. R. and C. S., which was accepted, and P. G. C. Charles P. Carty, of Indiana, was appointed to fill the office *ad interim*. This resignation of Barton and the appointment of his successor came just at a time when the attention of the public was being called to the matter by notices in the public press stating that the Supreme Lodge was bankrupt. The Grand Jurisdictions, too, were declaring that they would not forward remittances to or for the benefit of the Supreme Lodge so long as Barton held the office of S. R. and C. S.

Supreme Chancellor Berry, in his report at the session of 1874, stated that the Supreme Lodge was "in debt to

almost everybody who had ever credited the body; the Supreme Representatives were unpaid for that session (1873), and there were more or less old warrants still out for previous sessions; we had no supplies on hand, and those that were printed, or in the form of electrotype plates, were in the hands of those to whom we were largely indebted. All wanted their money; we had none to give them; and your Supreme officers required supplies, which they, not being able to pay for, could not get."

The printer in charge of the printing of the new ritual demanded payment for the copies that the Supreme Lodge had ordered printed and sent out to the Grand Jurisdictions; he refused to print or furnish others unless he was secured for the payment. Another trouble that arose at this point in connection with the printing of the rituals, was, that owing to the Order's lack of funds, the printers who had been especially employed to print the rituals, because they were members of the Order, had been forced to seek other work, were scattered in all directions and could not readily be again secured, even if some satisfactory way for paying their wages were devised. An arrangement was finally made so that all supplies furnished should be sent out C. O. D., and in that way secure payment for them, the Supreme Chancellor and acting S. R. and C. S. becoming *personally* responsible to the contractors for the articles furnished.

Another most vexatious matter during this financial trouble and difficulty in furnishing supplies confronted the Supreme officers. After the Supreme Lodge, at the session of 1873, learned that Barton was a defaulter, and that there were no means whereby they could pay the indebtedness, the following resolution, to which reference has been made, was adopted:

Resolved, That the Supreme Recording and Corresponding Scribe be and is hereby authorized to issue certificates of indebtedness of this Supreme body for mileage and per diem to its officers and Repre-

sentatives, *which shall be accepted in payment for their respective amounts for supplies and representative tax whenever due from the different jurisdictions.*"*

Here was an act of legislation which, if adhered to in this crisis, harrassed as the Supreme Chancellor was by the creditors of the Order clamoring for their money on the one hand, and the Grand Jurisdictions on the other demanding rituals and supplies, would completely stop the entire machinery of the Order, and render it utterly powerless to move. If the Grand Jurisdictions, or any number of them, should attempt to pay with these certificates their liabilities to the Supreme Lodge for supplies furnished, it meant financial ruin to the Supreme Chancellor and his co-surety to the material men, for by their agreement they were liable personally. If the Supreme Chancellor furnished supplies at all it must be done for cash. There was a prior "act" passed at the session of the S. L. in 1871, which provided: "*That the Supreme Scribe be and he is hereby strictly forbidden to deliver any supplies to Grand Scribes or others, unless the cash accompany the order asking for such supplies.*" Strictly speaking, this last law was repealed by the subsequent legislation of 1873, making the Supreme Lodge "certificates of indebtedness" legal tender to the Supreme Lodge for indebtedness to that body, in so far as certificates *were issued and held* by parties who might purchase from the Supreme Lodge.

The time had come for a determined will and a strong hand to control the helm, if the Pythian ship was to be brought safe through the storm-tossed sea. That hand and will was found in the person of Supreme Chaneellor Berry. He saw that the vessel was about to be driven upon the rocks, and did the only thing that could be done to save it. The solution of the problem seems quite simple, perhaps, in the light of the act accomplished. It was this:

* Page 770, Supreme Lodge Journal, 1873.

The certificates of indebtedness had not as yet been issued to any very large amount, although it was the order of the Supreme Lodge that they should be issued. Now if the remainder were *not* issued, they could not be presented in payment, hence the further issuance of certificates was stopped by the following order to the S. R. and C. S.:

"You will not issue any 'Certificates of Indebtedness' for mileage or per diem to any one, at least for the present."

Such was the order of an officer who was determined to save a Brotherhood whose principles, objects and aims had enlisted his very soul for its preservation. The reason he gives for this action is worthy of every honest Knight's endorsement. He says: "Justice must be done to the *old* debts—*especially* to those *outside* the Order—before *new* ones can be put afloat to completely shatter the weakened credit of, or draw odium and scandal on, our whole Order, from its Supreme Lodge debts being unpaid, or thrown on the market to be offered at discounts so large as to prove us not only 'hard up,' but, in fact, bankrupt. * * * Finally, if we are to rally from the staggering blow and effects of the *past management of financial matters*, why, *who* more in duty bound to waive personal claims for the time being than we who are the interested parties?" In other words, they who were members of the Pythian family or household must bide their time; it was a *family* debt to *strangers*, and common justice demanded that the following part of the order to the S. R. and C. S. should be adopted, as well as the first part just given:

"All orders for supplies where the money or P. O. order is not remitted with the order for them, must go C. O. D., with return collection for charges thereon, and no variation in any instance in this respect is admissible."

Thus by firmness and determination were the funds raised to meet the then present wants and absolute necessities for the management of the affairs of the Order.

It is indeed refreshing to turn from the record of the man who had been trusted and honored as Barton had been by the Supreme Lodge, one who had made such strong professions of devotion to the Order, and yet had proved himself wholly recreant, and look to the one who, with faith in the ultimate triumph of the Order, gave it not only his best thought and labor, but also took his stand "in the deadly breach," if, perchance, he might break the strong tide of battle that had set in against it. These are the words of one who was intensely in earnest in the fight: "I have, and will, become personally responsible for what, under the circumstances, we otherwise could or can *not* get; and shall use every effort, and expend any energy I may be gifted with, to stay the current of want of confidence that has exhibited itself, and hope to be able, with your assistance, to triumph over all combinations or circumstances, whether accidental or studied. Remember that the duties, though laborious, are worth the hoped-for result."

The shadow of the cloud thrown over the Knights of Pythias by Barton's crime followed all through this administration. It was a terrible struggle "'gainst wind and tide," but the Order was stronger when the commander turned over his commission than it was when first he assumed command, and the storm had in some degree begun to abate. The records show that the embarrassment of the Supreme Lodge was just as terrible as it could possibly be, and all must have been lost had it not been for a few individuals who, even in the midst of the greatest distress, had a firm and abiding faith that all would yet be saved, and in that faith could say with Cowper—

"The darkest day,
Live till to-morrow, will have passed away."

And it did pass away; but before that day came, the best

efforts of the best hearts and minds of the Knighthood had been taxed to their utmost.

But to refer again to him who caused this trouble, Clarence M. Barton. Not only did he prove a defaulter, but by his reports to the Supreme Lodge he also involved some of the Grand Jurisdictions in financial trouble with the Supreme Lodge, and for a time placed a cloud upon their record in the Supreme body. This was remedied by the action of the Supreme Lodge as soon as the facts became known.

We will close the Pythian history of this man with a few extracts from the records. At the session of the Supreme Lodge of 1874 the following preamble and resolutions were presented and adopted :

WHEREAS, Unmistakable evidence exists by the books of Clarence M. Barton, late Supreme Recording and Corresponding Scribe, also by said Barton's own admission that he, Barton, is a defaulter to this Supreme body, and

WHEREAS, A committee have been appointed for the purpose of having a settlement with him, they having had an interview with said Barton, he promising to meet them, but *has willfully neglected to settle with them*, thereby treating this Supreme Lodge with contempt, therefore

Resolved, That Clarence M. Barton, late Supreme Recording and Corresponding Scribe of this Supreme Lodge, be and is hereby suspended from membership in this body ; and further

Resolved, That the Grand Lodge of the District of Columbia be requested to direct the Subordinate Lodge to which he belongs to prefer charges with specifications, and give him a trial in the premises, and inflict such penalty as they may deem fit and proper.

Thus ended the life of one in the Supreme Lodge, who was a disturber of the peace and harmony of that body from its first session until expelled therefrom. Charges were also preferred against him in his Grand and Subordinate Lodges on account of his defalcations, and he was convicted and expelled from the Order.

The administration of H. C. Berry, as Supreme Chancellor, was an era of trouble not only to himself as the chief executive, but to the Supreme Lodge as well.

Samuel Read, predecessor of H. C. Berry, as Supreme Chancellor, had, on retiring, announced that peace reigned everywhere throughout the Supreme Jurisdiction, but the sky was soon overcast after the adjournment of the session of 1872. The Supreme Lodge had ordered that the new rituals should go into force on and after the 1st day of July, 1872. There was no trouble apprehended from the Grand Jurisdictions in their execution of the orders of the Supreme body on this subject. Pennsylvania, however, in Grand Lodge session in July, 1872, while admitting that the Supreme Lodge had the power to alter or amend the ritual, by resolution denied the power or authority of the Supreme Lodge to compel the Grand or Subordinate Lodges to purchase rituals to replace the ones for which they had already paid. It was also resolved that the Grand Lodge of Pennsylvania *could not*, and the Subordinate Lodges *would not*, pay for them, and protested against the issuing of the revised ritual in Pennsylvania, and requested Supreme Chancellor Berry to suspend the orders for its issue until the next session of the Supreme Lodge. To this request the Supreme Chancellor returned a courteous but emphatic denial, and in his reply to their communication answered their protest very fully. He also tried to harmonize the difficulty, but Pennsylvania was firm in her determination, and the trouble on this subject grew until the Supreme Chancellor was compelled to take action in order to quell the disturbance, and establish the supremacy of the Supreme Lodge in the Keystone State.

The letters, communications, and orders of the Supreme Chancellor, directed to the Grand Chancellor of that State, were treated with silent contempt and ignored altogether, and the question finally resolved itself into the issue as to which was the greater, the Supreme Lodge of the World or the Grand Jurisdiction of Pennsylvania.

Why Pennsylvania should have been the only Grand Jurisdiction that demurred to the action of the Supreme Lodge in revising and promulgating the ritual, does not very clearly appear from the records. In many respects the conduct of the Grand Chancellor of that State resembled the freak of a spoiled and pouting boy. The Supreme Lodge, in its legislation, had shown great deference to the wishes of the Supreme Representatives of that Jurisdiction, and had, on the motion and resolution of her Representative (Linton) in the Supreme Lodge, ordered the rituals for Pennsylvania bound without the Amplified Third Rank work, and good faith with her Representative demanded that her Grand Lodge and Grand Lodge officers should have accepted the rituals, and acquiesced in the action of the Supreme Lodge. Respectful demands from the chief executive of the Order fell upon ears wilfully deaf, or were treated with contempt, until at last the Supreme Chancellor was forced to issue, December 5, 1872, to the Grand Chancellor and Grand Recording and Corresponding Scribe, the following :

IMPERATIVE ORDER,

That Daniel M. Blackburn, Grand Chancellor, George Hawkes, Grand Recording and Corresponding Scribe, and each and every Grand Officer, all and singular, vested with power in the premises, of the Grand Lodge Knights of Pythias of the Grand Jurisdiction of Pennsylvania, repromulgate, and cause to be repromulgated, the certain official orders of promulgation emanating from this office, under date of October 21, A. D. 1872, Pythian Period the ninth, and pertaining to and covering the issuance of the "Revised and Amplified Ritual of Ceremonial for the use of the Knights of Pythias," wherever existing, within the space of and before the expiration of sixty days from the date of this order; and that they *enforce* the same in *every* particular; and it is further

ORDERED

That for and in consideration of the disrespect and contumacy, as shown in the non-conforming to, or complying with, the original issuance of the said orders, when first issued in the name of the Supreme Lodge Knights of Pythias of the World, that the said Grand Lodge of Pennsylvania, through its Grand officers, having acted in a contumacious spirit, be disciplined, and that *all* communication cease with *it*, *its* officers or representatives, until complying *in full* with the expressed will and legislation of the Supreme Lodge Knights of Pythias of the World, purged itself of the contumacy and contempt, and furnished proper evidence of the same to this office; or, if disobeying *this* order by non-conforming thereto, its powers as a Grand Lodge, emanating from the Supreme Lodge Knights of Pythias of the World, be suspended, its charter recalled, revoked, and annulled, and its powers as a Grand Lodge to cease or be of any legal or binding force in the Order of Knights of Pythias.

This order remained unheeded until the Grand Lodge of Pennsylvania met in January, 1873, when that body, by resolution, directed the Grand Chancellor to promulgate the ritual without the Amplified Third Rank. This was well as far as it went, but did not go far enough in the estimation of the Supreme Chancellor, for the reason that the Grand Lodge or its officers had not promulgated, and did not propose to promulgate, the order of the Supreme Lodge issued by the Supreme Chancellor October 21, 1872, making the official announcement and promulgation of the new ritual. Although notice was given officially to the Supreme Chancellor of the action of the Pennsylvania Grand Lodge, he declined to give Grand Lodge officers the rituals, or communicate the S. A. P. W. in that Jurisdiction, until the order of October 21, 1872, referred to, should be promulgated to the Subordinate Lodges; but he authorized the Supreme Recording and Corresponding Scribe to issue the rituals to all Subordinate Lodges in that jurisdiction who forwarded the

necessary fee and old rituals to him. Upon this action of the Supreme Chancellor becoming known, the Grand Chancellor issued an "Order and Decree" to the Subordinate Lodges of his jurisdiction, one paragraph of which will show the spirit and purport of the whole. Thus it orders:

II. That each and every Subordinate Lodge of the Order in this jurisdiction, and each and every officer thereof, is hereby *expressly prohibited from holding any official communication with the Supreme Chancellor of the Order, and Supreme Recording and Corresponding Scribe, or any officer of the Supreme Lodge, or with the Supreme Lodge itself*, except through the medium of the Grand Lodge of this State; and said Subordinate Lodges, and the officers thereof, severally and collectively, are hereby further expressly cautioned and prohibited from receiving or in any way acting upon any communication, order, or decree from the Supreme Chancellor, the Supreme Lodge, or any officer thereof, which has not been sent or forwarded through this office. Any action or deed performed on the part of any Subordinate Lodge in contravention or opposition to this order will be in direct violation of the laws—both of the Grand Lodge of this State and of the Supreme Lodge. *The Grand Lodge of Pennsylvania* has already held that under its charter and constitution *it* is the Supreme authority in Pythian Knighthood for all the purposes of State Jurisdiction; and it is *irregular and improper* for the *Supreme Lodge* to interfere or issue orders to the Subordinate Lodges in this jurisdiction, or to attempt to enforce orders upon them during the recess of this body, or through any other agency than the Grand Lodge.

This "Order and Decree" speedily brought decisive action on the part of the Supreme Chancellor, and on the 17th of March, 1873, he issued a formal proclamation, and order of suspension and vacation of the charter of the Grand Lodge of Pennsylvania, declaring said Grand Lodge to be in open rebellion and revolt against the Supreme Lodge and constituted authority. By this order Pennsylvania

was to be known as the "District of Pennsylvania," and was placed in charge of Supreme Inner Steward Joseph D. Weeks, as D. G. C., and he was empowered to take charge of said district, and carry out and enforce the laws of the Supreme Lodge. The Supreme Lodge, at the session of 1873, passed resolutions of censure against the Grand Lodge of Pennsylvania, and endorsed and thanked "Henry Clay Berry for the zealous care with which he has guarded the authority entrusted to his care"; but at the same time called in question his right to annul the existence of a Grand Lodge, and said "that it could not be exercised without the express and specific sanction of positive law, which does not exist." The Supreme Lodge did not, however, receive and restore the Grand Lodge of Pennsylvania into good standing in the Supreme Lodge, and re-endow it with its rights and prerogatives as a Grand Lodge until it signified its willingness through its officers to comply with all the legislation of the Supreme Lodge, and upon this being done it was restored. Thus ended the trouble of 1872 and 1873 in Pennsylvania, and from that day to this it has been one of the most prosperous jurisdictions in the Order.*

The entire work and prosperity of the Order throughout the administration of H. C. Berry, as Supreme Chancellor, seemed to be hedged about with vexatious cares and troubles. The appointment of P. G. C. Charles P. Carty, as S. R. and C. S. proved to be a source of annoyance and trouble from the day he assumed the duties of the office until his resignation was tendered and accepted. The appointment of P. G. C. W. J. Long, of Michigan, to the position vacated by Carty, brought about a better state of

* Since the above was written another storm cloud has arisen in the Grand Jurisdiction of Pennsylvania, and again the old contest has opened as to the powers and supremacy of the Supreme Lodge, or the Supreme Chancellor in the interim between the sessions of the S. L.,

affairs, and the machinery worked much more smoothly thereafter.

At the opening of the session of the Supreme Lodge held at Pittsburg, Pa., April, 1874, the Supreme Chancellor announced that "the occupancy of the office, especially for the past year, has been fraught with trouble and turmoil. The year has been one full of labor and perplexities."

Notwithstanding all of the troubles through which the Order had passed, from the adjournment of the Supreme Lodge in 1873 to its convening in 1874, there had been a steady growth in the older jurisdictions, and an extension into new territory. Two Grand Jurisdictions had been added, Nevada, organized March 31, 1874, and Texas, organized April 6, 1874, and the total membership of the Order had reached 97,000.

The matter of general legislation of the greatest importance at this term was the revision, amendment and adoption of the amended Constitution of the Supreme Lodge, which changed the titles of officers, and the Supreme Lodge was made to consist of:

1. All Past Supreme Chancellors; 2. Past Supreme Chancellor; 3. Supreme Chancellor (presiding officer); 4. Supreme Vice Chancellor; 5. Supreme Prelate; 6. Supreme Master of Exchequer; 7. Supreme Keeper of Records and Seal; 8. Supreme Master at Arms; 9. Supreme Inner Guard; 10. Supreme Outer Guard; 11. Two Supreme Representatives from each Grand Lodge, until there are 20,000 members belonging to one Grand Lodge; and one representative for each additional 10,000 members; *provided*, that no Grand Lodge should be entitled to more than four Supreme Representatives.

There had been much talk in regard to the establishing of the Order in Europe, but no report of anything ever

accomplished in that direction had been made until this session, when a report was submitted of the formation and institution of "Britannia Lodge, No. 1, K. of P., of the city of London, the Grand Jurisdiction of England." The report of P. C. Geo. O. Garnsey (since P. G. C. and P. S. R.) is a very interesting one, describing the manner in which he traveled about in search of proper persons to organize the Lodge. Bro. Garnsey adds a very significant postscript to his report in which he says: "I will add that the D. G. C. thinks the same as I do, that No. 1's progress will be slow on account of its being *American*." So far as we are able to learn, the growth of Britannia Lodge, No. 1, has been *so* slow that it has not been heard from since its birth was reported. There has been much legislation and translation of rituals into foreign tongues for the purpose of planting the Order on foreign soil, and it has all come to naught, for the reason, as stated by Bro. Garnsey, *it is American*, and the question suggests itself, would it not be better to perfect it as a strictly American Order, in and for the American continent alone?

Here we close our account of the administration of one, who, by his zeal, firmness, and unfaltering faith, saved the life of the Order, and made it possible for his successors to relieve the Supreme Lodge of its great load of debts and financial troubles. His firmness and devotion to duty preserved the integrity of the Supreme Jurisdiction, and established, beyond all doubt, the fact of the *supremacy* of the Supreme Lodge, and under his leadership it was decided by our highest Pythian authority that the Supreme Lodge is, *in fact*, as well as *in name*, the *Supreme Head of the Order*, and that its edicts and laws cannot be set aside or ignored by any Grand Jurisdiction, however large or strong that jurisdiction may be.

A short sketch of the life of Henry Clay Berry, P. S. C., will be of interest to the membership of to-day, for we probably hear less of him than of others who succeeded him.

HENRY CLAY BERRY

Was born in Boone County, Kentucky, April 21, 1831, where he resided for the earlier portion of his life. At the outbreak of the Mexican campaign he joined the American army, remaining with it till the close of the war. Returning from the army he engaged in mercantile pursuits, his business extending to and including the cities of Louisville, St. Louis, Cincinnati and New York. Thus he continued until overtaken by the commercial panic of 1856-7, when he removed from New York City to the west, where he engaged in active life in the Mississippi marine service, and located himself and family in the city of St. Louis.

In 1862, owing to the complications existing, the crippling effect of which circumscribed his field of action, Berry was induced to move to Chicago and again embark in mercantile life on a very extensive scale, as the representative of one of the oldest and most solid houses of that day.

In 1868, having lost his family by death, with shattered health from close and intense application to the different duties devolving upon him, he retired from active business pursuits with a view to recruit.

In May, 1869, the Order of Knights of Pythias was introduced in Chicago, and in November of the same year Board of Trade [now Gauntlet] Lodge, No. 4, was instituted, and a few months after its organization Henry Clay Berry was admitted within its portals. He rapidly passed through its various offices; became a Past Chancellor; was present at the organization of the Grand

Lodge of Illinois, and was at once unanimously elected its first Grand Chancellor.

During the years 1870, 1871, and 1872 Brother Berry was the unanimous choice of Illinois as Representative from that State, and became at once an acknowledged leader in the Supreme counsels of the Order.

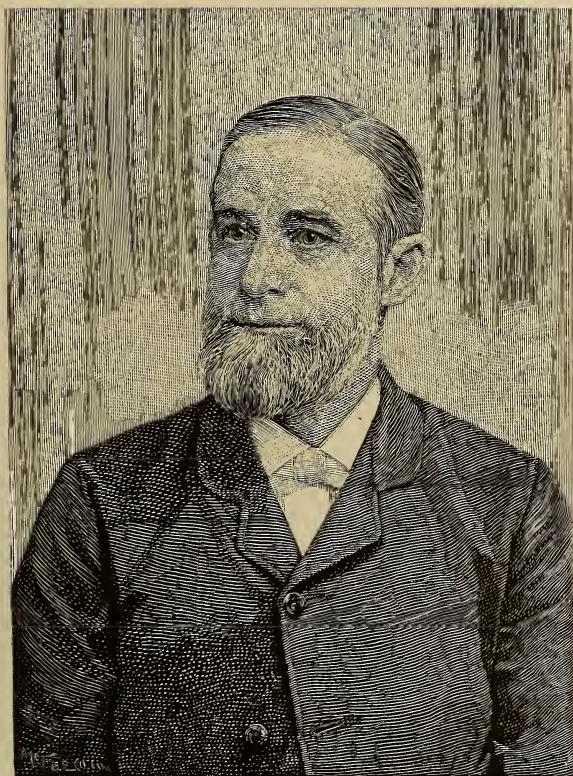
In 1872, at the session held in Baltimore, he was a candidate against the outgoing presiding officer, Samuel Read, and was elected Supreme Chancellor, serving in that position during the term 1872-'74.

In all his labors in connection with the Order, Brother Henry Clay Berry has been earnest, zealous, and hard-working, and to him is indeed mainly due the upbuilding of the Order in Illinois. This statement will be better appreciated when we take into consideration the condition in which the organization was found immediately succeeding the great Chicago fire of 1871. Undaunted by the magnitude of the calamity, by the loss of the beautiful Pythian temple, and the utter destruction of all the Grand and Subordinate Lodge records and effects, he measured fully up to the emergencies of the hour, gathered together the scattered and shattered forces, planted the banner of Friendship, Charity, and Benevolence, and soon had hundreds of the faithful again beneath its folds. He quickly reorganized and revived their drooping courage, spoke words of cheerful comfort, and, though a ruined man himself, he never faltered, but night and day labored in the interests of the Order, and for the care and relief of those of the brethren in distress. For this special labor of love the Chicago brethren owe him more than they can repay—they owe him every honor and recognition they can bestow.

Brother Berry is a man born to command, of dignified presence, fine voice, and excellent address; a man who is

strong in his likes and dislikes, but who never fears a foe ; he is a man of culture and gentlemanly demeanor, a pleasant conversationalist, and can always entertain his audience ; he is still a member of Gauntlet Lodge, No. 4, of Chicago, and, in addition to his connection with Pythian Knighthood, he has for over twenty years been a member of Blaney Lodge F. and A. M., Royal Arch Chapter, and Oriental Sovereign Consistory, 32°, S. P. R. S.





STILLMAN SAMUEL DAVIS,

Past Supreme Chancellor.

CHAPTER XII.

1874—1878.

Administration of Stillman S. Davis as Supreme Chancellor—Supreme Lodge Debt—Struggles and Doubts—Joseph Dowdall, Supreme Keeper of Records and Seal—Condition of the Order—Hawaiian Islands—Petitions for the Natives—Yellow Fever at Savannah, Ga.—Uniform Rank Adopted—Stillman Samuel Davis, Sketch of.



TWELVE MONTHS of toil and care fell to the lot of Supreme Chancellor S. S. Davis, after the adjournment of the sixth annual session, before that body again met in its seventh annual session at Washington, D. C., May 18, 1877. The greatest portion of the history of the Knights of Pythias does not consist in the legislation of the Supreme Lodge, but in the work and results accomplished

in the interim between its sessions. Although his immediate predecessor had succeeded in holding the Order together, the work that was left for S. C. Davis was enough to appall any one not thoroughly imbued with a love for the Order and an earnest purpose to save it from the utter and absolute ruin with which it was threatened.

The first item in the legacy bequeathed to the Supreme Chancellor by the Supreme Lodge at the close of the sixth annual session was an empty exchequer and a debt of over

\$17,000. This immense burden had necessarily grown, as time passed. The plan which had been adopted providing for the issuance of bonds to be bought by Grand and Subordinate Lodges, and members of the Order generally, had proved almost a total failure. The session of 1884 then decided to levy an assessment of twenty cents *per capita* on the membership of each Grand Jurisdiction as shown on the 1st day of January, 1874, and the incoming Supreme Chancellor at the close of that session was charged with the duty of its collection. As the indebtedness was due, and more money was needed to meet present necessities, Supreme Chancellor Davis gave his first attention to the collection of this *per capita* tax, and without delay issued his appeal to the different Grand and Subordinate Lodges. He did not however depend upon these official circulars alone to bring about the desired result, for he also wrote personal letters to officers and members of the Order throughout the Supreme Jurisdiction, invoking their aid in bringing the matter before the lodges and urging them to give prompt and satisfactory responses to the appeal. Acting in full accord with the Supreme Chancellor was the then S. K. of R. and S., Joseph Dowdall, who labored most zealously to secure the funds needed to relieve the Supreme Lodge. These appeals did not receive the hearty and unanimous responses that were anticipated, and the Supreme Chancellor at times felt much discouraged. Said he: "I need not tell you of the anxiety felt by Brother Dowdall and myself, as we watched the responses to the call, and learned of the opposition which was manifested by some who we had hoped would give us their cordial support; of our fears lest, after all our efforts, we should fail to pay the debt, and that we would abandon the work and resign."

With all these discouragements he did not fail to give credit to whom credit was due in the trying hour. He

said: "I am pleased to acknowledge the promptness of the smaller jurisdictions in responding to the request for aid. Many of them were in debt, and struggling against adversity in various forms; but they felt it was a duty to afford relief to the Supreme Lodge; that the honor and integrity of every member of the Order was involved in the payment of the debt."

At the end of his first year he thus reported to the Supreme Lodge on this subject: "Notwithstanding a large amount of the money solicited by the Supreme Lodge for the payment of its debt has not yet been received, I am pleased to announce to you that the old debt is nearly all paid. * * * * We regret that we cannot report to you the *full* payment of the old debt, with sufficient money on hand to pay *all* the expenses of the present session, leaving no uncertainty in the result. But not being able to do this, we will endeavor to be grateful for what *has been accomplished*, and accord all honor to those who have contributed to the payment of the debt. Let it be written over against the 'Roll of Honor,' that when our noble Order was being crushed by misfortune, disgrace, and debt, *they* nobly stood firm to its principles, vindicating its honor before the world, meeting in a knightly spirit its obligations, paying its previously dishonored drafts, and breasting the storm of discontent and derision which has hung over us like a pall. One year ago the Supreme Lodge was bankrupt and without credit; to-day it is nearly free from debt, solvent, and with ample credit with the commercial world. Think not that this has been accomplished without a struggle. I assure you, brethren, it has come only by patient and ceaseless toil and sacrifice, never I trust to be the experience of those who come after us."

Not only in this matter of the debt, but in all the numerous and perplexing embarrassments in which the

Supreme Lodge was placed, one man there was on whom he could rely for the wisest and best assistance; one who was ever ready to lend a helping hand whether by day or by night; that man was Joseph Dowdall, S. K. of R. and S., and without him, or some one equally as strong, it is doubtful whether the then Supreme Chancellor could have penned the words above quoted.

Joseph Dowdall, from the day of his entry upon his official duties to the day of his death, was a tower of strength and wisdom to the Order, and when his life closed the Knights of Pythias had one of its strongest pillars broken.

After entering upon the duties of his office, not only did S. S. Davis have to superintend the raising of funds to pay the debts of the Supreme Lodge, but he was also charged with the duty of publishing and promulgating the new "Installation Books" and "Traveling Shields," the first documents of their kind published by the Order. Jewels for officers, and charts, were also to be prepared under his supervision. These were only *some* of the duties imposed upon the head of the Order, to be performed during the recess. It was also expected that he would give his personal attention to the building up of the Order, not only in jurisdictions already established, but that he would carry it into new fields. Through his efforts the Grand Lodge of Georgia was instituted July 23, 1874, with seven lodges. In many of the jurisdictions the Order was languishing, in some dead. The S. K. of R. and S. very tersely and briefly reports

THE CONDITION OF THE ORDER.

The annual reports of the Grand Jurisdiction show the membership to have increased but little during the past year. The causes for this it is not necessary to mention. They are fully known to all interested. At the same time it may be well

enough to state that the number forfeiting membership for the non-payment of dues is unusually large. A very large number of persons seek admittance to our Order for beneficial purposes only. They join from pecuniary motives only. Finding the Supreme Lodge terribly in debt, and having no disposition to aid in paying the same, or fearing an obligatory *per capita* tax, they have, coward-like, allowed their names to be stricken from the rosters of the Subordinate Lodges, and left the burden of the debt to those who dared to be brave enough to face the ordeal.

The report of the S. K. of R. and S. shows the total membership December 31, 1874, to be 101,453.

HAWAIIAN ISLANDS.

During the early part of the year 1887 there was much discussion by the Pythian and public press in regard to the admission of the King of the Hawaiian Islands to membership in the Knights of Pythias. While this was a new question to the younger portion of our Order, it was not so to those who were members of the Supreme Lodge session of 1875. At that time a memorial was presented by Oahu Lodge, No. 1, located at Honolulu, H. I., praying to be permitted to initiate natives, half natives and quarter natives of those islands into their lodge. The language of these petitioners may seem somewhat strange to those who have read the American Pythian papers of 1887. A few extracts are given simply to show what the "other side" has said, and yet says, viewing matters from their stand-point, situated, as that branch of Pythian Knighthood is, in mid ocean, two thousand miles from the American continent. They say that "the foreign community of these islands is largely cosmopolitan in its character; the aboriginal natives, a copper-colored race, of supposed East Indian origin, are law-abiding, civilized and christianized to an extent that will compare favorably with most nations

of Europe; many *respectable* foreigners having *inter-married* with the natives, have raised families which in personal appearance, manners and habits are in no important respects different from Europeans or Americans; they are in no way allied to nor do they resemble the African race;" that "His Majesty, the King of these Islands, who is now about to visit the United States, has been advanced to the highest honors in the venerable Masonic Order, yet our portals are closed against him and all of his race, at the same time that we enjoy the protection of their laws. What cause of complaint should we have were they to prohibit our meetings, as secret societies are prohibited in some countries?"

In a letter on the subject, Deputy Supreme Chancellor Dayton, of the Hawaiian Islands, says to the Supreme Chancellor, "I hope the Supreme Lodge will grant us our request, and allow us to receive applications from natives, half natives and quarter natives, and assure you the power will not be abused, nor will any person be received that the Supreme Lodge would be ashamed of." He continues: "Our K. of R. and S. is married to a half native woman, and has a large family, his boys being printers, and it is with much regret that we are not allowed to receive applications from them, when if they were in the United States I do not think their nationality would be questioned."

Probably all must admit that these Islanders make a strong case in their behalf, when we remember that in many cases they plead for their own flesh and blood. The committee to whom this subject was referred reported that while they realized the hardships that might accrue in the case, yet that the Hawaiians could not be admitted without a change in the Constitution, and they deemed "it *inexpedient* to recommend any change." In 1878 Supreme Chancellor Davis, in his report to the Supreme Lodge, says of the Order in the Hawaiian Islands, that "Oahu Lodge,

No. 1, was in a prosperous condition, with a membership of fifty-two. If they were allowed to receive members from those who are of one-half or one-fourth native descent, they would add very largely to their membership. Of this class I can say that they are as white as those of most European nations, possessed of equal intelligence and natural abilities, and if in this country, I fully believe the question of descent would not be raised." And again the committee reported it would be "*inexpedient*" to offer an amendment to the Constitution.

Notwithstanding the fact that the Supreme Lodge had at different times decided that it was "*inexpedient*" to make any change, whereby the natives of the Islands might be admitted, yet we find at the Supreme Lodge session of 1886 the following record shows that some had been admitted. The history of the Order in the Hawaiian Islands would not be complete without the following memorial:

To the Supreme Chancellor, Officers and Members of the Supreme Lodge, Knights of Pythias of the World:

This respectful memorial of Oahu Lodge, No. 1, K. of P., located at Honolulu, one of the Hawaiian Islands, working under the immediate jurisdiction of the Supreme Lodge, humbly represents:

That this Lodge has admitted to membership the following persons, born of Caucasian fathers but Hawaiian or partly Hawaiian mothers, in that it has construed Sec. 192 of the revised and corrected Digest of 1883, which section is also found in Digests of earlier dates, to refer only to aboriginal Hawaiians:

Henry Smith, Department Clerk Supreme Court Hawaiian Islands; admitted November 14, 1877.

William Boynton Wright, Supt. Insane Asylum; admitted January 30, 1878.

Charles R. Clark, Custom House Guard; admitted November 10, 1880.

James Harchbottle Boyd, Second Clerk Interior Department; admitted February 2, 1881.

Samuel Castle Dwight, Lumber Surveyor; admitted February 2, 1881.

William Aued, Clerk Water Works; admitted October 19, 1881.

John D. Holt, Governor's Clerk; admitted June 21, 1882.

Geo. S. Houghtailing, Liquor Dealer; admitted February 28, 1883.

Chas. B. Dwight, Lumber Surveyor; admitted May 2, 1883.

Chas. L. Hopkins, Marshal's Book-keeper; admitted May 2, 1883.

George Markham, Port Surveyor; admitted August 22, 1883.

John Markham, Custom House Guard; admitted August 22, 1883.

Oliver Stillman, Third Clerk Interior Department; admitted August 22, 1883.

Alexander Smith, Ship Carpenter; admitted August 22, 1883.

About the end of August, 1883, the attention of the Lodge was called to pages 1037 and 1129 of the Journal of Supreme Lodge, Vol. II, 1874-8, by D. S. C. Bro. D. Dayton, since which time no more of such persons have been admitted.

In view of the fact that we have admitted these persons to membership, we pray that your body will cure what we have done and make them legal members of our Order.

CHAS. J. MCCARTHY, P. C.,

THOMAS R. LUCAS, P. C.,

[L. S.]

SAM MCNEAGUE,

Committee.

OSCAR BRANCH, C. C.

This memorial was adopted by this Lodge March 27, 1886.

JOHN C. WHITE, K. of R. & S.

WHEREAS, This Lodge has admitted as members persons partly of Hawaiian blood; and

WHEREAS, This Lodge has heretofore construed the meaning of the law prohibiting the membership of aboriginal Hawaiians not to apply to such persons; and

WHEREAS, It has been suggested that this may be a violation of the law in such case made and provided, therefore be it

Resolved, That this Lodge requests Deputy Supreme Chancellor, Bro. David Dayton, P. C., to ask the opinion of the Supreme Chancellor, and

that this Lodge do not entertain further applications of such persons until after the receipt of said opinion. That we furnish the Supreme Chancellor with a list of all such members and dates of their admission, together with other and all facts and circumstances appertaining to their admission, and that if the Lodge has erred in the past, we petition the Supreme Lodge at its next session to legalize their membership as being innocent brothers, and to exercise compassion on this Lodge.

[Signed]

THOMAS R. LUCAS, P. C.,
OSCAR BRANCH, C. C.

The foregoing memorial was presented to the Supreme Lodge by the Supreme Chancellor, and referred to the Committee on Law and Supervision, and that committee through its chairman, Supreme Representative Gale, of Massachusetts, made the following report, which was adopted:

To the Supreme Lodge Knights of Pythias of the World:

Your Committee on Law and Supervision, to whom was referred so much of the Supreme Chancellor's report as appears under the heads of "Hawaiian Islands," have considered the matter, and report that in their opinion the various persons named in Schedule "A" are not "aboriginal inhabitants of Hawaiian Islands," and it is doubtful whether they are "white persons," as required by the Constitution. But inasmuch as those persons have been admitted to membership by the Subordinate Lodges acting in good faith and honestly believing that they are qualified; and inasmuch as these persons are possessed of the secret work and are persons of undoubted moral character, worth, and standing, who are very desirable members of the Order; and inasmuch as a great wrong would unwittingly be done them, and probable harm come to the Order if they were now excluded, your committee recommend that the action of Oahu No. 1, in admitting to membership the persons named in said Schedule "A," be declared valid, and they recommend the adoption of the following order:

Ordered, That the action of Oahu Lodge, No. 1, in admitting to membership the persons named in Schedule "A" of the report of the Supreme Chancellor, is hereby declared valid, and that said persons are declared to be members of the Order.

And they recommend the adoption of the further order :

Ordered, That Oahu Lodge, No. 1, be directed not to admit to membership any other person or persons of such parentage or blood as those named in the Schedule "A" till further order of this Supreme Lodge.

We now have two lodges in the Hawaiian Islands, Oahu, No. 1, instituted August 29, 1871, with a membership, according to last report, of eighty-two, and Mystic Lodge, No. 2, instituted January 10, 1884, having, at last report, a membership of fifty-nine. Both lodges are at Honolulu. A warrant was granted for a Division of the Uniform Rank at Honolulu, but it has not yet been instituted. It has been a struggle for the Order to exist in the Islands, cut off as it is from the influence and support that comes from being surrounded by sister lodges. The Order lives there to-day only through the sufferance of the King and Privy Council. Under the laws of that kingdom secret societies can exist only under license granted by the King and Privy Council jointly, and such license may be revoked at the will and pleasure of those worthies. At best, we have a very uncertain tenure there, and it may be possible that the Supreme Lodge may be compelled to find it "*expedient*" to amend the Constitution and permit the natives to "come in" or *we* may be compelled to "go out." All of the history and discussion regarding the Order in the Hawaiian Islands, from first to last, is presented here, for the reason that it was during the administration of Supreme Chancellor Davis that the question was first brought prominently before the Order.

The fifteen months that intervened between the Supreme Lodge session of 1875 and 1876 was a period of very general depression in commercial and financial affairs in the United States, all kinds of business and manufacturing interests being, in a very great measure, either at a very low ebb or entirely suspended. It is not surprising then, such being the condition of the country,

that the Order suffered. Not only had there been no increase in the membership, but the reports of the S. K. of R. and S. showed a loss of over three thousand. The loss to the Order would have been much greater had it not been for the almost ceaseless work of the Supreme Chancellor. During the year he visited twenty-seven of the States and Territories in the interests of the Order. In most of them it was a struggle for existence, and his visits infused new life and strength; in other Grand Jurisdictions, notably in South Carolina and Louisiana, the Order, in the first instance, had fallen into bad hands, and was virtually dead before he reached them, and in these cases the charters were revoked, the rituals and property of the lodges were collected by him, and new organizations, under the control of the Supreme Lodge, were made of selected material.

The session of 1876 did not enact many laws of importance to the Order, nor of special interest to the student seeking information regarding the Knights of Pythias. Some few items were presented at this session which afterward, in 1877 and 1878, culminated in the Endowment and Uniform Ranks, but these will merit a separate chapter for each, and will not be discussed here.

The year that passed before the Supreme Lodge came together for its ninth annual session in Cleveland, Ohio, was one of continued depression in all lines of business, and the Order suffered proportionately with every other public interest. A few extracts from Supreme Chancellor Davis's report, session 1877, sum up the situation. He says:

When last we met I fondly hoped that before the close of the present year the tidal wave of business depression would have passed, leaving every branch of useful industry in a prosperous condition. But these cherished hopes have not been realized to any great extent, and as a people we are called upon to struggle on still longer against this great national calamity, hoping and praying that deliverance may soon come to those whose fortune

it is to bear heavy burdens. I regret to say that the progress of our Order has been greatly retarded by the financial embarrassments of the times. With many of our members it has simply been impossible to support themselves, provide for their families, and pay dues to their lodges. The result is many have been suspended for non-payment of dues; and many worthy men who would have connected themselves with our Order under other circumstances, could not do it, being out of employment, or receiving small compensation which would barely support their families with the strictest economy. * * * *

I have endeavored to obtain a statement of the work done, and the present standing of the Order from each Grand Jurisdiction, and those under the direct control of the S. L., from which I could give a brief summary which I am confident is desired by all. I regret that this should be so difficult of accomplishment. At the time of writing this, August 3d, there are five Grand Jurisdictions that have not made their annual return to the S. K. of R. and S. or any summary of them to me. * * *

So far as returns have been made I find there have been 9,596 initiated during the year. There have been 14,660 suspended, and 847 have died.* I find that more than \$275,000 have been paid for relief during the past year, as nearly as I can estimate from returns received. This is more than one-half the entire receipts of all the lodges. This does not include any of the current expenses of the lodges. I am positive this is ruinous to the Order, and the amount paid for benefits should be greatly reduced, to enable the lodges to accumulate funds for the future. It has already ruined many lodges, and will others if there is not a change in this direction.

On the subject of finances, and the Supreme Lodge debt, he said:

I had hoped there would have been paid into the exchequer of the S. L. the amounts due from several jurisdictions on the twenty-cent contribution. The money diverted from the

* The report of the S. K. of R. and S. shows total additions, 11,198; loss, withdrawn, 1,287; deceased, 844; suspended, 15,003; total loss, 17,134; present membership, 91,676.

current receipts two years ago to pay the old debt is very much needed *now*. The present stagnation in business has prevented progressive work in the Order to a great extent. Fewer supplies are ordered on which revenue is received, and as a result the receipts have fallen below that of former years. It certainly is not wise to stop all efforts to build up and extend our Order. And this cannot be carried on over this great continent, leaving out foreign countries, which should receive immediate attention, without money

The S. K. of R. and S. also reported that a number of the Grand Jurisdictions had not paid their assessments for the liquidation of the Supreme Lodge debt, and that the work of the Order was greatly retarded thereby.

The Order had enjoyed a freedom from all turmoils and vexatious troubles since the session of 1876, and peace had reigned throughout her borders. During the year the membership had an opportunity to exemplify their professions of friendship and benevolence. The yellow fever visited Savannah, Ga., and the lodges in that city suffered severely from its ravages, not only from the sickness and death of many of the members, but all of their funds were exhausted, and they were compelled to call upon the Order for relief. How well that call was answered is told by the Grand Lodge officers of Georgia in their report:

The fraternity responded nobly to our call of distress, and in many instances used the medium of the electric flash to bear to us their precious sympathy and aid, and so bountiful were their offerings showered upon us, that very soon enough was contributed, not only to meet pressing needs caused by the terrible epidemic, in alleviating the sick and furnishing them with such comforts as were necessary, but also to enable us to provide for those special cases where natural protectors had fallen victims to the fatal scourge.

Never in the whole history of the Order has there come to it an appeal for suffering humanity that the prayer has not been heard and answered. It was during the session of 1877 that the Supreme Lodge adopted its present "Declaration of Principles," as given in Chapter VIII of this work.

The most important of all the legislation at this session was the engrafting of the Endowment Rank upon the Order, and the taking of preliminary steps toward the formation of the Uniform Rank.

From the Cleveland session on until after the Indianapolis session of 1878 there was a gradual decrease in the membership of the Order. After that session the tide turned and the "clouds rolled by." The report of the S. K. R. and S. at the tenth annual session of the Supreme Lodge, held at Indianapolis, August, 1878, showed a total membership of 85,788, a decrease of 6,165 since the previous session. One great object, however, had been attained, the Supreme Lodge debt had been paid.

With the session of 1878 closed the labors of S. S. Davis as S. C., he having given four years of hard and untiring work for the Order. During this period he had visited every State and Territory of the United States where the Order had been established, and also the Canadas. He took the reins of government into his hands in the dark days of the Order, when many had little faith in its ultimate success; at a time when the Supreme Lodge had a debt of \$17,000, with no assets, bankrupt and all credit gone. He retired from office with a greatly decreased membership, 'tis true, but it had only been cleansed from the dross; the pure gold, tried and tested, remained; the weak ones had fallen by the way, the strong in faith and hope were yet in the ranks. The debts had all been paid, confidence restored, and there was a balance of about \$7,000 in cash and supplies to the credit of the Supreme

Lodge. A severe task had been his; nobly and well was it performed. A faithful officer, a noble and upright man, he fulfilled every duty, and was faithful to every trust confided to his care.

STILLMAN SAMUEL DAVIS,

The first of the Past Supreme Chancellors of the Order of Knights of Pythias called from the Temporal to the Eternal Lodge, was born October 14, 1826, at Dunstable, Massachusetts. His father being a farmer, he remained on the farm until 1844, when he went to Nashua, N. H., where he resided until his death, honored and respected by all. He had been fitted by education for an active business life, and soon after leaving the farm was engaged in large manufacturing interests. Failing health, caused by close application to business, caused his retirement for a short time, after which he took employment with a large corporation in Boston, but retained his residence in Nashua. He returned to business in Nashua in 1858, and remained until the breaking out of the late civil war, when he was commissioned as a Paymaster in the U. S. Navy, and remained in active service until the close of the war, being finally mustered out with an honorable record, December 12, 1865. He was an active member of the Masonic and Odd Fellow fraternities, having risen to distinction in both Orders, but to the Order of Knights of Pythias he brought the ripest, choicest experience of a life well matured and fitted for the greatest possible usefulness. However much he may have prized the other fraternities of which he was a member, he gave his life's greatest devotion to the Knights of Pythias. When the trouble overtook the Supreme Lodge during the early years of its existence, he taught in his own Grand Jurisdiction the highest and truest loyalty to the Supreme body. As Grand Chancellor of his State, he placed the Order on a firm basis, with foun-

dations deep-laid in friendship, with a charity that was a supreme love for men, and a benevolence that sought the highest and best good for all, forming the cement which united into one enduring structure every stone of our Pythian Castle. Step by step he advanced to the highest position in the Knights of Pythias, coming into the Supreme Chancellor's chair when most men would have shunned the great burden of care that the position entailed. Clouds were overhead, and the storm was threatening, filling the strongest hearted with gravest doubts concerning the future, but to *him* these troubles brought no fear; as others grew fearful he became resolute; while his associates only raised their eyes to the clouds overhead, his eye of faith pierced the gloom and saw the sunlight beyond. While others shrank from the burdens imposed, there was no labor so severe that he did not come to the task with smiling face and cheering words to those who were about him. In all things he was a brave, manly man.

“ His life was gentle; and the elements
So mixed in him, that nature might stand up
And say to all the world—‘ This is a man.’ ”

While others founded the Order of Knights of Pythias, Stillman S. Davis will ever be remembered, honored, and revered as one of its saviors. The Supreme Lodge, at its session of 1886, placed on record the estimation in which his name is held by the Order, in so far as words can measure the love of his brethren for him.*

At the close of the session of the Supreme Lodge in 1878 the following were the officers: S. S. Davis, Past Supreme Chancellor, Nashua, N. H.; D. B. Woodruff, Supreme Chancellor, Macon, Ga.; George W. Lindsay, Supreme Vice Chancellor, Baltimore, Md.; Rev. W. Bryce Thompson, Supreme Prelate, Nashville, Tenn.; John B. Stumph, Supreme Master of Exchequer, Indianapolis, Ind.;

* See Chapter XVI.

Joseph Dowdall, Supreme Keeper of Records and Seal, Columbus, Ohio; Robinson Williams, Supreme Master at Arms, Portland, Maine; Thomas M. Fisher, Supreme Inner Guard, Cheyenne, Wy.; John W. Thompson, Supreme Outer Guard, Washington, D. C.



CHAPTER XIII.

1878—1880.

Administration of D. B. Woodruff—Yellow Fever Epidemic 1878—
Condition of the Order—Three Years of Endowment Rank—Uni-
form Rank Established—D. B. Woodruff, Sketch of.



YEARS intervened between the tenth session of the Supreme Lodge, held in the city of Indianapolis, Indiana, and the eleventh session, which convened in St. Louis, Missouri, Tuesday, August 24, 1880. This period embraced the administration of D. B. Woodruff, as Supreme Chancellor. During the session of the Supreme Lodge at In-

dianapolis, in 1878, the cry for assistance came up from the plague-stricken cities of the South. The epidemic of yellow fever had broken out in many places, notably in Memphis, Tennessee, and the sympathy of all our people went out to the citizens in the afflicted districts in their distress.

The following telegrams and communications addressed to the Supreme Chancellor, and by him laid before the Supreme Lodge, will give an insight into the great calamity :

NEW ORLEANS, LA., August 6, 1878.

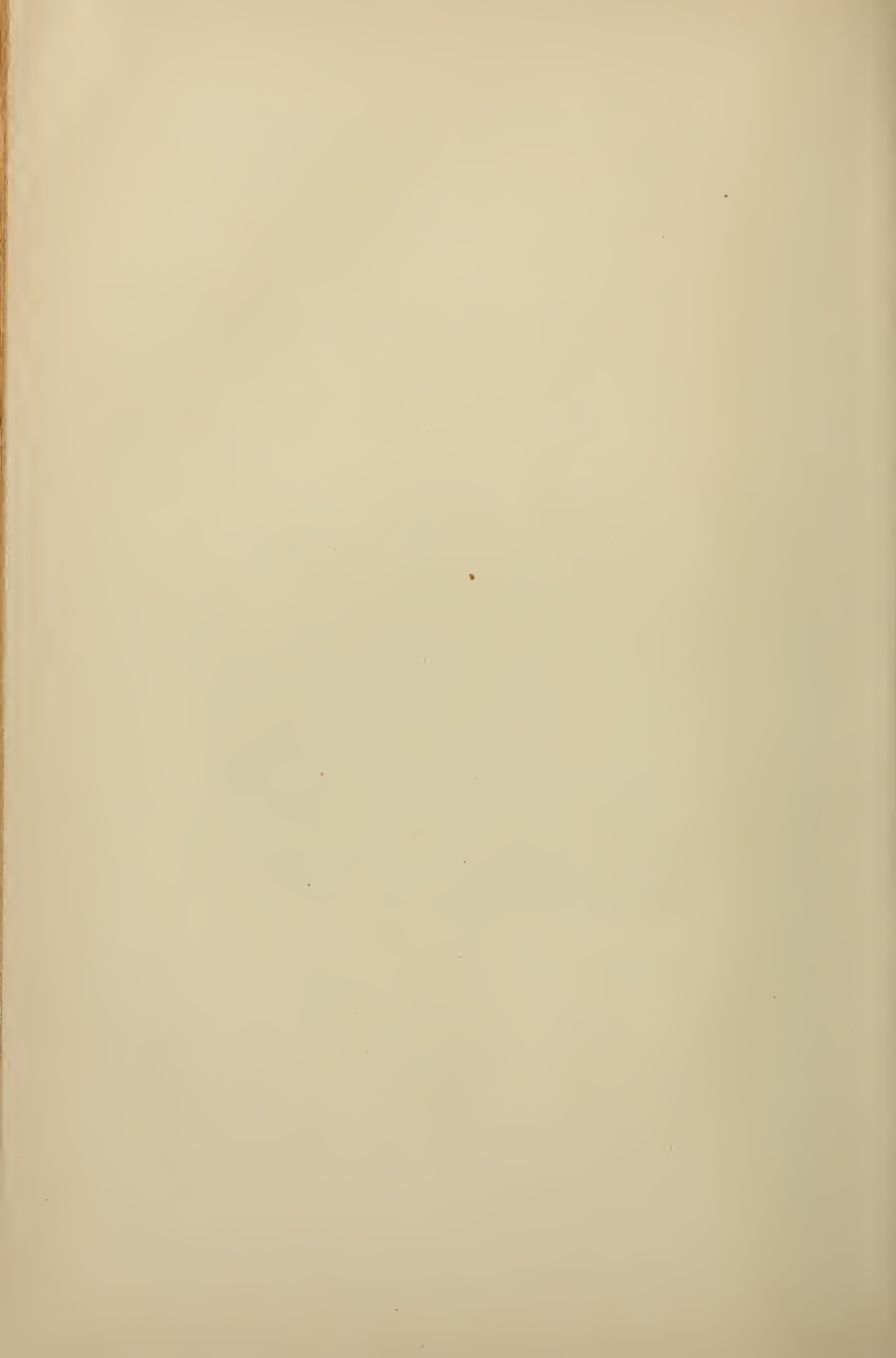
S. S. DAVIS, S. C.

Fever raging. Aid needed badly. Do your utmost for us.
J. C. BEARD, D. S. C.



DAVID B. WOODRUFF,

Past Supreme Chancellor.



NEW ORLEANS, August 1, 1878.

S. S. DAVIS, *Supreme Chancellor, Nashua, N. H.*

DEAR SIR AND BRO.: I enclose a resolution passed by the Lodge at its last meeting, and would most earnestly ask your immediate action, as we have now several members sick, with a likelihood of many more being stricken down. We have already exhausted nearly all of our means, and I trust you will aid us all you can. Yellow fever is increasing to an alarming extent daily. Any contributions can be directed to me at No. 124 Carondelet street.

I remain, in F., C. and B., yours,

J. C. BEARD, *D. S. C.*

CASTLE HALL, ORLEANS LODGE, NO. 1, K. OF P., }
NEW ORLEANS, July 30, 1878. }

J. C. BEARD, *D. S. C.*

DEAR SIR AND BRO.: The officers and members of this Lodge do most earnestly call your attention to the alarming extent to which yellow fever is prevailing in our city, and increasing daily.

In view of the fact that we are on the eve of a terrible epidemic, that several of our brothers are at present afflicted, the following motion was made, duly seconded, and unanimously adopted:

"That the Deputy Supreme Chancellor of this Jurisdiction be requested to inform the Supreme Chancellor of the World of the foregoing facts, and praying for whatever aid our sister Lodges can give us, to relieve us, in this our hour of distress and sore affliction."

Fraternally yours,

J. B. MORROW, *K. of R. and S.*

August 26th, telegram:

To S. S. DAVIS, *S. C.*

Buried two members. Several down. Aid needed badly.

August 22d, from Memphis, Tenn.:

DEAR SIR AND BRO.: We are in the midst of death, pestilence and want, and we appeal to the Order, through its head,

for help, as we are in great need. We have several down with fever now. Shall we be denied?

H. S. REYNOLDS, G. C.

Also, from Vicksburg, Miss.:

Our people scourged with yellow fever. Will members of the Supreme Lodge contribute to our assistance?

On presenting these telegrams and letters to the Supreme Lodge, Supreme Chancellor S. S. Davis said:

I would recommend that you order a circular issued at once, requesting liberal contributions from all lodges and members, for the relief of our distressed brethren and their families in these cities. I would also recommend that all moneys be sent to the S. K. of R. and S., and forwarded to the several localities by him as may be required, from such funds only as may be contributed. I would request immediate action, and that circulars be sent out from this city.

The entire subject was referred to the Committee on the State of the Order, with the following result:

The Committee on the State of the Order, to whom was referred the various appeals from the yellow fever sufferers, would report, that after carefully considering the same, they are of the opinion that the prayers of the petitioners should be complied with, and your committee would recommend the adoption of the following resolution:

Resolved, That the Supreme Chancellor issue at once a relief circular urging and requesting liberal contributions from all Lodges and members throughout the World, in aid of our distressed brethren and their families. Your committee would also recommend that all moneys so realized from such contributions be forwarded to the Supreme Keeper of Records and Seal, to be by him disbursed to the several localities in need thereof.

The resolution was adopted, and in accordance therewith Supreme Chancellor Davis, on the 29th of August, 1878, issued a circular to the Order, calling for assistance for the sufferers. While the action of the Supreme Lodge on this subject pertained to the administration of the then Supreme Chancellor, Davis, the work that was done

thereunder, and the results, belong to the administration of D. B. Woodruff. The responses to the call were liberal. Throughout the entire Supreme Jurisdiction, lodges contributed from their funds; others not only did this, but also by entertainments, concerts, and otherwise, greatly increased the funds for the aid of the brethren. The instructions to send all sums of money to the S. K. of R. and S. were not strictly complied with, many of the lodges sending direct to the cities of the South. This call was made, too, just as the various lodges had finished their payment of the special levy that had been made to relieve the Supreme Lodge from debt. The sum raised and forwarded to the S. K. of R. and S. amounted to \$8,833.61.

The following extracts from the report of the S. K. of R. and S. are worthy a place here. He says, under date of November 25, 1878:

On the sixth day of September, the first contributions were received from Texas, coming simultaneously from two points. R. P. Annspaugh, Grand Chancellor, telegraphed \$52 from Dallas; and R. E. Luhn, G. K. of R. and S., telegraphed \$42.50 from Brenham. On the same day I forwarded \$200 to the Grand Chancellor of Mississippi, and \$100 to the Grand Chancellor of Tennessee—both by telegraph. On the 9th of September I advanced \$900—sending \$300 each to Tennessee, Mississippi and New Orleans—telegrams having been received that they were in need. By the middle of September contributions were received fast enough to replace what I had advanced, and to furnish our suffering brethren with means to supply their wants.

Nearly all the money forwarded was paid by telegraph, without any cost, thus enabling me to remit to sufferers as soon as the money was received.

The many kind expressions of sympathy for our distressed brethren, that came in the letters forwarding contributions, the inquiry or request, "Call on us for more, if necessary," could they be published in this report, would show the world the spirit of benevolence that pervades our membership—a universal

benevolence—coupled with that charity and friendship which binds us in one unbroken bond, and teaches that “’tis sweet to die for those we love.” May the same true spirit of Pythian friendship forever bind together the membership of our knightly Order.

Oahu Lodge, No. 1, located at Honolulu, Hawaiian Islands, contributed \$226.75, to be specially applied to the assistance of the lodges in Memphis; and Eureka Lodge, No. 5, of Pawtucket, Rhode Island, made a similar request, both of which were complied with.

The following expression of thanks from Orleans Lodge, No. 1, of New Orleans, will portray the sentiments and feelings of its members toward those who have contributed to their relief:

CASTLE HALL,
ORLEANS LODGE, NO. 1, KNIGHTS OF PYTHIAS, }
NEW ORLEANS, LA., November 5, 1878.

REGULAR WEEKLY MEETING.

It was moved, seconded, and unanimously carried, that a committee of three be appointed by the Chancellor Commander, to draft suitable and appropriate expressions of thanks to the officers and members of the Supreme Lodge of the World of Knights of Pythias, and through them to all Grand and Subordinate Lodges of Knights of Pythias throughout the world.

On motion, the Chancellor Commander was added to said committee. And the committee was composed of the undersigned Knights of Orleans Lodge, No. 1, K. of P.

The committee, after consultation and deliberation, presented the following report as an attempt to express the thanks of this Lodge. The report of the committee was received and unanimously adopted, the committee discharged, and the Chancellor Commander requested to forward a copy of these proceedings to the Supreme Chancellor of the World:

We, the undersigned committee, to whom was referred the subject matter of tendering the thanks of the officers and members of Orleans Lodge, No. 1, K. of P., of New Orleans, as well as the thanks of the entire membership and Brotherhood of the Order throughout the State of Louisiana, to the brethren of the Order throughout the world, for their noble, generous, brotherly, and material aid and succor in the hour of our great distress and pecuniary want, beg leave to make the following report, and if the same be approved by this Lodge, then that the Chancellor Commander of this Lodge do forthwith transmit a copy of this report and these proceedings to the Supreme Chancellor of the World, requesting him to make known our thanks and gratitude to all Grand and Subordinate Lodges throughout the world.

The Order of Knights of Pythias, in Louisiana, for several years last past, had diminished in membership, and a lukewarmness amongst the remaining members seemed to prevail until about the beginning of this year,

when new life and energy seemed to have sprung up amongst the Brotherhood, and at about the time of the general appearance of the distressing epidemic we have just passed through, Orleans Lodge, No. 1, had a membership of about ninety Knights; Crescent Lodge, No. 3, a membership of about fifty Knights; and Damon Lodge, No. 2, had a membership of about fifty Knights. The epidemic of yellow fever came; want and distress were at nearly every brother's door; the extremities of human misery were illustrated with grim and ghastly effect, and the poor of our Brotherhood could no longer sustain themselves; all business in New Orleans and vicinity was stifled, and her industries were paralyzed. The Brotherhood were visited with the yellow fever scourge, and many of them, their wives and children, departed this life, and are now angels in the Supreme Lodge above, the home of all good Knights of Pythias. Just at the time when the brethren were in the greatest distress, when the whole people were frightened by the epidemic to such an extent as to be panic-stricken; whilst the dead, who had fallen by the scourge, were being carried to the cemeteries in continuous and almost unbroken funeral processions; and at a time when every heart was full of anxiety, and every soul praying to God for mercy and help; then, thank Heaven, the united, never-flinching, charitable, always ready, benevolent, loving, brotherly and heaven-born Order of Knights of Pythias, through the Supreme Chancellor and Supreme Officers of the Supreme Lodge of the World, extended their helping hand, and gave us that aid and assistance, without which many more of the brethren, their wives and children, would have undoubtedly succumbed to the prevailing scourge. Fourteen hundred dollars may seem small in amount, but the good it has accomplished among the brethren in Louisiana is incalculable. The word "thanks" does not express our gratitude—in fact, language is inadequate to express the heart-felt gratitude of our brethren in Louisiana to our brethren of other jurisdictions throughout the world, for their kindness and material aid in our time of need and great distress.

We shall ever remember you kindly.

Ah! we'll remember how ye rose,
 O generous Knights and true,
 As one to soothe our pains and woes;
 Yes—we'll remember you!

You poured your treasures, generous Knights;
 They flowed in billows here;
 From Chancellor Supreme all right,
 To save, protect, and cheer.

You heard a wail upon the air,
 From Brothers' homes it came;
 "Enough! we'll with them freely share
 Our fortunes and our fame."

You gave us help to check "grim death,"
 The sinews strong of war;
 And with them we have stop'd his breath,
 And driv'n the fiend afar!

Yours have cured the sick, fed the poor—
 The dying, soothed them, too;
 Our dead have buried. On each door
 Read—"Blessings rest on you!"

Fraternally yours, in F., C. and B.,

P. C. R. KING CUTLER, Chairman,	} Committee.
P. C. and C. C. P. H. LEWIS,	
P. C. HUGO FREDERICKS,	
C. W. BUCHANAN,	

To the report, and as a part thereof, the S. K. of R. and S. adds a list of each and every lodge that contributed to the relief, stating the amount from each.

At the session of the Supreme Lodge in 1880 the S. K. of R. and S. made an additional report of aid furnished. He says:

Under date of January 20, 1879, Brother T. E. Wilson, of the Relief Committee at Memphis, wrote me, asking assistance, as they were in debt. With the approval of the Supreme Chancellor, I forwarded Brother Wilson \$100, which was received by him January 26th.

On the 22d of October, 1876, I received the following from the Grand Chancellor of Tennessee:

GRAND LODGE OF TENNESSEE, K. OF P.,	}
OFFICE OF THE GRAND CHANCELLOR,	
LEBANON, October 20, 1879, P. P. XVI.	

JOSEPH DOWDALL, S. K. of R. and S., Columbus, Ohio.

DEAR SIR AND BROTHER:—I am to-day in receipt of a letter from Brother A. D. Langstaff, chairman K. P. Relief Committee, Memphis, in which he informs me that the committee has expended, for physicians, nurses, medicines and supplies, all the funds on hand, besides incurring an indebtedness of about five hundred dollars, and appealing to me for aid—this being the first appeal made since the beginning of the present epidemic, the Order in Memphis having contributed enough to supply the Relief Committee up to this time. Brother W. B. Thompson, G. K. R. S., who passed through this city to-day, informed me that when he saw you recently at Indianapolis, you had on hand about three hundred dollars, balance of the fund contributed by the Order at large for the relief of yellow fever sufferers last year. I respectfully suggest that the best possible disposition which could be made of this fund is to use it to supply the needs of the Memphis Relief Committee; and I ask that you forward it to Brother Thompson, at Nashville, notifying me of the fact, so that I can instruct the chairman of the committee at Memphis to draw

on Brother Thompson. We can make up the balance of the \$500 asked for in this jurisdiction—but, as you are aware, the Order in this State is numerically small, and I do not want to call on them for any more contributions than are absolutely necessary.

I hope that you will coincide with my view of this matter, and that I shall hear from you at once. Faithfully and fraternally,

R. L. C. WHITE,
G. C. Tennessee.

On the same day I forwarded a draft on New York for \$323.75 to W. B. Thompson, G. K. of R. and S. of Tennessee, who acknowledged its receipt under date of October 29th, "for relief of Knights of Pythias in Memphis suffering from yellow fever."

It is but just, in this connection, that credit should be given to S. K. of R. and S. Dowdall for the part he himself took in the work of relief for the afflicted brethren. Knowing that their needs were immediate and pressing, he advanced a thousand dollars from his own private means, trusting to the generosity and benevolence of the Knighthood to reimburse him by their contributions, which was afterward done, it is true, but his promptness shows the kind and loving heart he bore. The conduct of the lodges in this emergency illustrated fully the fact that the principles and tenets of the Order were fully understood by those who gathered about its altars.

THE CONDITION OF THE ORDER,

As presented in the statistical statements compiled from the Annual Reports of the Grand Lodges, shows that during the year 1878 the membership had decreased from 85,310, as shown by the Annual Report of December 31, 1877, to 84,772. For the year 1879 the statistics reported by all the Grand Jurisdictions show an increase of membership except in Pennsylvania, Maryland, Massachusetts, Rhode Island, Georgia, Ontario and Nevada. Those seven jurisdictions show an aggregate loss of 2,699 members, while the other twenty-seven jurisdictions show

an aggregate gain of 5,642 members, making the net gain of membership in all the jurisdictions 2,943, and a total membership of 87,715. Yet, without regard to the increase or decrease of membership, the financial condition of all the jurisdictions shows a decided improvement over past years. More attention had been given to the Order by the Grand Officers in their respective jurisdictions. More solidity had been given to the financial condition of the Subordinate Lodges, and a fixed determination had taken hold of the membership to strengthen, uphold, and make permanent our knightly Order. The capital of the lodges had greatly increased. The amount paid for relief during these two fiscal years was *four hundred and seventy-seven thousand seven hundred and eighty dollars and eighty-five cents*. This was the work of an average of 85,000 members, divided among 1,400 lodges.

S. K. of R. and S. Dowdall sums up the condition of the Order, past and present, in his report to the Supreme Lodge, 1880, in the following words:

Having reported upon all the duties pertaining to my office, I hope it will not be considered improper to refer to the present condition of the Supreme Lodge, in comparison with the gloomy prospect that stared you in the face at the Pittsburg session, in April, 1874. Then, your present financial officers received \$68.61 in cash from their predecessors, with which to commence the payment of an unknown quantity of liabilities, estimated to be about \$16,000, by your Financial Committee, of which your present Supreme Chancellor was chairman, and your present Supreme Master of Exchequer was a member. Now you meet in session with \$12,357.59 cash in your exchequer, \$2,506.18 of stock, or supplies, on hand at their cost value, for sale at your established rates, and personal property worth \$4,596; making in all a capital of \$19,459.87. Your liabilities are *Ten Dollars and Fifteen Cents*. The great army of valiant Knights, who came to your rescue—who redeemed the Supreme Lodge from the very verge of bankruptcy by their contributions—who had

confidence in those you placed in executive positions—expect you to guard well your finances, to protect their rights and interests, and by strong, conservative legislation to uphold the grand banner of Pythianism against the wiles and designs of its enemies, and spread broadcast, all over the world, the great virtues of our Order. May their expectations be realized, and the legislation of this session result in the greatest good to all.

There had surely been a rift in the clouds, and the sunlight was beginning to shine through. The light must have been especially welcome to such men as Past Supreme Chancellors Read, Berry, and Davis, and their faithful and hopeful associates who had stood by their sides during all the trying ordeals through which they had passed. The Founder of the Order also could now see that his labor was to result in permanent good to humanity. Never had an organization been more sorely tried and tested than had this one, but it had come through it all triumphant, and seemed now just starting on a noble and prosperous career.

THE ENDOWMENT RANK

Had now completed its third year, and its success had enlisted the earnest desires of many of the members of the Supreme Lodge. The session of 1880 was but a sample of the immense amount of legislation that is presented at each meeting of the Supreme Lodge in its behalf, whether needed or not “deponent saith not.” At this session over sixty documents, in the form of appeals, resolutions, amendments to its Constitution, etc., were presented for the consideration of the Supreme body, consuming the greater portion of the session. The greatest danger to the Endowment Rank, and to the Order at large, by reason of this Rank, is the vast amount of legislation that is had or proposed on its behalf. The great amount of talk about *needed* (?) legislation thereon will, sooner or later, if it has not done it to a very great extent already, bring about a

feeling of distrust and fear concerning this Rank. At the time of which we write (August, 1880,) warrants had been issued for four hundred and fifty sections of this Rank, with 21,685 certificates in force in both classes, and there had been paid on deaths of those who had held certificates \$396,577.00, an amount greatly in excess of what should have been paid in a thoroughly organized and regulated life insurance association. But of the Endowment Rank more anon.

The Supreme Lodge at the session of 1878 appointed a special Committee on Uniform Rank, with power to prepare a Ritual, Constitution and General Laws for the government and control of that Rank. The committee performed its work, and on November 1, 1878, the Supreme Chancellor, by circular, announced the fact and authorized the instituting of Divisions, and up to the date of the St. Louis session fifty-four warrants had been issued. The fact of the organization is only briefly alluded to here, for the reason that it was first instituted during the administration of D. B. Woodruff as S. C., and is a part of the history which he aided in making, for he in person instituted quite a number of the first Divisions organized. The writer remembers with great vividness the fact of Supreme Chancellor Woodruff coming from his southern home in December, 1878, to institute Lafayette Division, No. 1, of Indiana. The mercury stood 15° below zero, the trains were delayed, and the Supreme Chancellor arrived at his destination at midnight. The embryo Division was in waiting in the lodge-room. A committee was at the depot and received the S. C. on his arrival, and conducted him to the hall. The Division was instituted, and the banquet, which should have been disposed of at 11 P. M., was partaken of by the Supreme Chancellor and the newly instituted Division at 3 A. M. The cold outside did not affect the cheer within the banquet room.

The officers elected at this session of the Supreme Lodge were Geo. W. Lindsay, Supreme Chancellor, Baltimore, Md. ; John P. Linton, Supreme Vice Chancellor, Johnstown, Pa. ; W. Bryce Thompson, Supreme Prelate, Nashville, Tenn. ; John B. Stumph, Supreme Master of Exchequer, Indianapolis, Ind. ; Joseph Dowdall, Supreme Keeper of Records and Seal, Columbus, Ohio ; J. Rufus Smith, Supreme Master at Arms, Berkely Springs, W. Va. ; Geo. B. Shaw, Supreme Inner Guard, Eau Claire, Wis. ; John W. Thompson, Supreme Outer Guard, Washington, D. C.

DAVID BENJAMIN WOODRUFF, P. S. C.

Was born on the 23d day of April, 1829, at Orange, New Haven County, Connecticut. His early life was spent amid the quiet of a New England farmer's home. At the age of sixteen he was entered as an apprentice to a carpenter and builder in New Haven, Conn. Prior to this date his opportunities to learn or know much of the world had been very limited, and he had received only a common school education. Changing from a quiet home in the country to the stirring, busy scenes of a large and growing city, he soon saw the necessity of a more thorough training and education, that he might be fitted for any cast of character that might be assigned him in the world's great play. He connected himself at once with a night-school, where he studied the English branches and drawing, and had the benefit of a large library, which he laid under heavy contributions, and it was during this apprenticeship that a character was formed that has stamped him as a thoroughly active and energetic man of business, and by his thoughtful and studious habits, supported by a strong intellect, he is recognized as a leader among his fellow-men.

In the fall of 1849 he embarked for California (a regular Cape Horn "forty-niner"), but returned to Connecticut in 1851, after making a tour of the western South American States.

In 1854 he moved to Georgia, and entered upon a successful career as a contractor and builder, erecting a large manufactory and planing mills to facilitate his business.

Upon the breaking out of the late civil war, Mr. Woodruff took sides with his adopted State, entered the service in April, 1861, and was among the first troops ordered to Virginia, which soon became the great theatre of hostilities. At the close of the war he found himself financially ruined. He resumed his former business, but soon abandoned it for the practice of architecture, which profession he has since followed.

For over a quarter of a century he has been associated with Odd Fellowship, and has been a faithful worker, and with untiring zeal has endeavored to illustrate the genius of Odd Fellowship and extend its domain, filling nearly every office in his Subordinate and Grand Lodge, and representing Georgia in the Sovereign Grand Lodge of the United States.

In April, 1870, he was initiated into the Order of Knights of Pythias, as a charter member of Central City Lodge, No. 3, of Macon, Ga., and was elected its first Chancellor Commander.

On September 1, 1870, he was commissioned by Supreme Chancellor Samuel Read as Deputy Grand Chancellor for the States of Georgia and Florida.

At the organization of the Grand Lodge of Georgia, March, 1871, he was chosen as Grand Chancellor, and thrice re-elected, and also elected a Representative to the Supreme Lodge, taking his seat in that body at its third annual session at Philadelphia, on the 18th day of April, 1871, and was recognized by the Supreme Chancellor,

who named him as the chairman of the special and very important committee of seven, to whom was referred the subject of Conclaves of S. P. K., and the troubles in the Order of Knights of Pythias growing out of Conclaves in the jurisdiction of Maryland, District of Columbia, and elsewhere.

At the fourth annual session of the Supreme Lodge, held in Baltimore, 1872, he appeared again as a Representative of his State for two years, and received a very flattering vote in the election of officers, for Supreme Banker (now S. M. of E.)

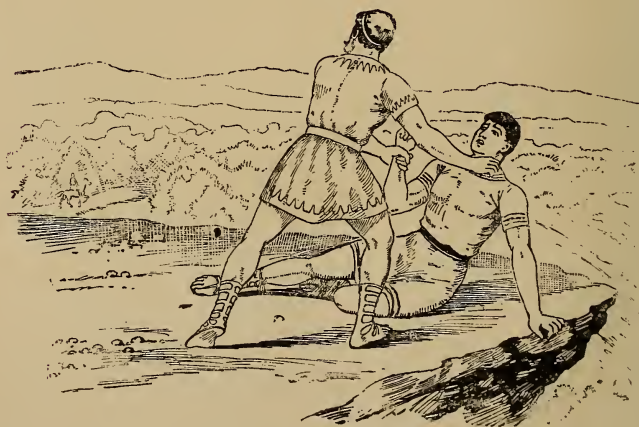
He was appointed chairman of the Committee of Finance for 1873, by Supreme Chancellor Berry, and re-appointed for 1874.

At the sixth annual session of the Supreme Lodge, held in Pittsburg, Pa., 1874, he was elected Supreme Vice Chancellor.

At the eighth annual session held in Philadelphia, Pa., in 1876, he was re-elected Supreme Vice Chancellor, and at the tenth session held in Indianapolis, in 1878, he was elected Supreme Chancellor, which office he filled for two years, surrendering the trust after a successful administration, at the St. Louis session, in 1880. He has been in constant attendance upon every session of the Supreme Lodge since, appearing at the fourteenth session in Toronto last year as a Supreme Representative from Georgia, by appointment, to fill the unexpired term of R. R. Richards, resigned. In addition to having served his Grand Lodge for two terms as Grand Chancellor, he also filled the office of G. K. of R. and S. for five years. In his Subordinate Lodge he is an active, earnest worker, having no inclination to step down and out to rest under honors so richly bestowed upon him. Brother Woodruff is by nature social in his disposition; once he has formed an attachment he stands firm and true

through good report and evil report, believing in the better side of humanity, and that though a man may sometimes err, a true friend may oftentimes redeem and save. Like a true philanthropist, he finds the highest enjoyment when laboring for the advancement of his fellow-men, and because of his love for humanity he is an earnest advocate of the benevolent fraternities, believing that the principles which underlie their superstructure emanate from those higher and purer sentiments implanted in man by the Deity himself, which causes us to recognize the Fatherhood of God and the Brotherhood of Man.

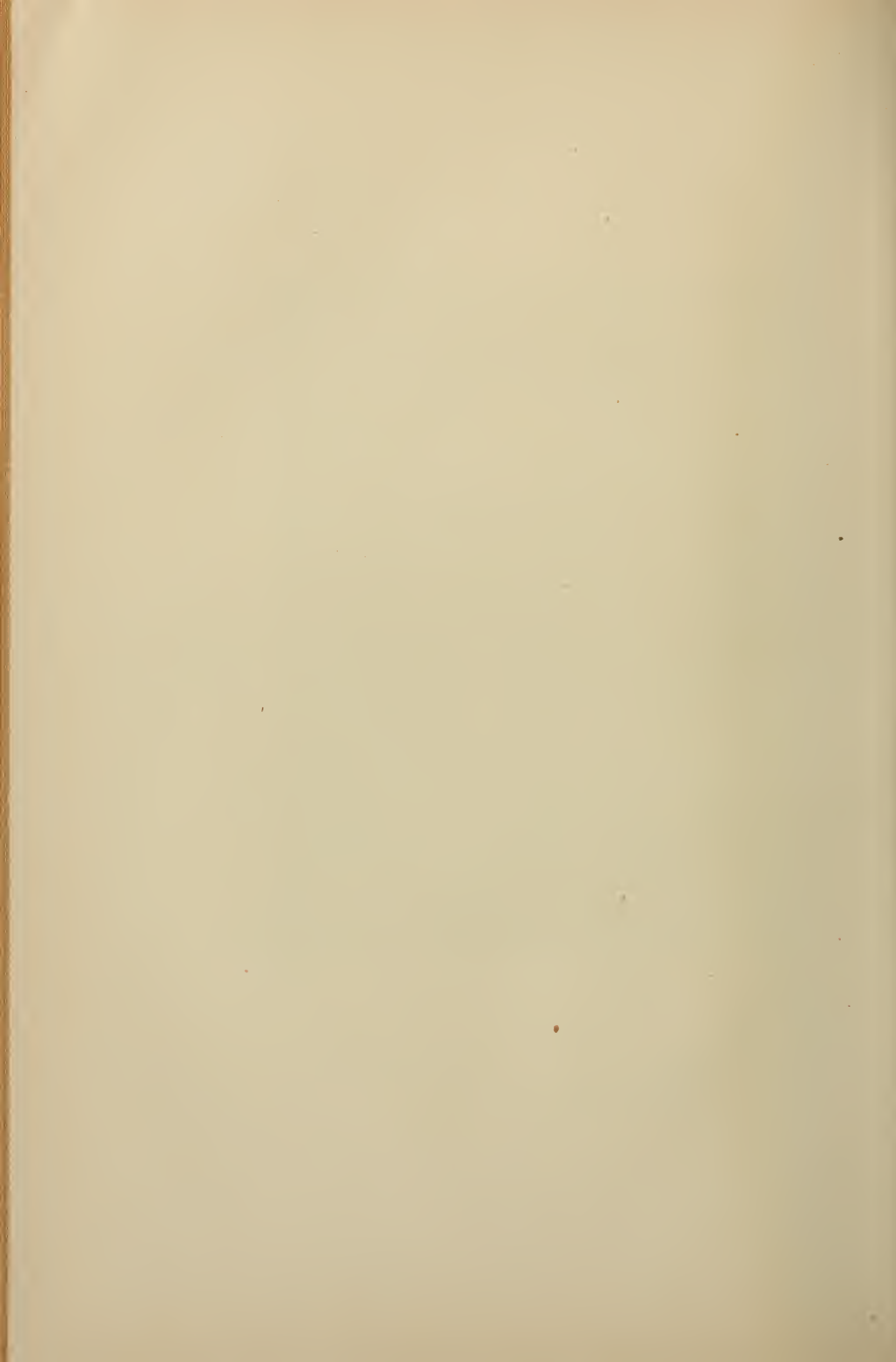
Brother Woodruff is an independent thinker, a ready writer, and gifted speaker. His love for the Order of Knights of Pythias is strong and pure, and his devotion to its principles is constant and unchanging. May he live long to enjoy the fruits of his own labors, and that of his associates in the good work, and rejoice with us all in its progress and triumphs.





GEO. W. LINDSAY,

Past Supreme Chancellor.



CHAPTER XIV.

1880—1882.

Administration of S. C. George W. Lindsay—Prosperity of the Order—Grand Lodges of Arkansas and Oregon Instituted—Obituary, Joseph Dowdall, S. K. of R. and S.—William Bryce Thompson, Supreme Prelate—Hugh Latham, S. M. A.—Joseph T. K. Plant, P. S. C.—Ritual Revised—Sketch of Life of George W. Lindsay, P. S. C.



IN SELECTING its officers at the session of 1880, the Supreme Lodge elected Judge George W. Lindsay as Supreme Chancellor. Upon being inducted into office, after thanking the Supreme Lodge for the honor, he then, in a few words, outlined his purposes during his term of office. He said:

Officers and Representatives of the Supreme Lodge, Knights of Pythias of the World.

BRETHREN—When I say that language is inadequate to express the deep emotions of gratitude toward you, for the high honor conferred upon me at your hands, I but utter the truest sentiments of my heart.

I stand before you on this occasion as the man selected by you to preside over the destinies of this great and noble organization for the space of two years; and I most deeply feel and appreciate the responsibilities which, during that period, by your decision, rest upon me; and I also experience that, which under ordinary circumstances it is impossible to appreciate, namely, the necessity of the kind co-operation of each and every member

of this Supreme Lodge, to secure the future success, prosperity, and usefulness of this our noble Order of Knights of Pythias.

The past of the Order is now a matter of history. Its trials and triumphs, its sorrows and rejoicings, have been written on its pages to serve as beacons in the future. Its present is ours—our especial care—but its future must be provided for, and therefore requires our most serious consideration, and should receive our most earnest co-operation, in order that that future may be a bright and glorious example of Pythian tenets and principles.

Permit me to assure you, Supreme Representatives, that so far as I am concerned, *all* the best services at my command shall be rendered in the discharge of the duties of the office of Supreme Chancellor; and nothing shall be left undone, on my part, to return to you the escutcheon of the Supreme Lodge as spotless and untarnished as I receive it at the hands of my illustrious predecessor.

Impartiality, firm determination to discharge the duties imposed upon me, and an earnest desire to increase its prosperity, and extend its usefulness, shall be my rule of action; and no labor will be esteemed too difficult, no sacrifice too great for me, to at least attempt to secure this result.

More than this I cannot say, but I feel that with your assistance, and the present stronghold the Order has upon the affections of its members, I shall, at the expiration of my term of office, be able to say that, although perhaps not “a bed of roses,” its duties have been rendered easy, and its business light.

Never in the history of the Order had the Representatives of the Knights of Pythias, assembled in its highest counsels, shown a greater disposition to work for the objects outlined by Judge Lindsay in his inaugural address, nor had there been a time when the future appeared so full of promise. The Order was two years and over removed from the period of its great and severe struggle for existence, and during that time had by its acts commended itself to the world by the worthy history it had made in the relief of suffering and distress. This chapter of its history drew to it the kind-hearted and philanthropic,

while its record for honesty and honor in the payment of its obligations enlisted in its cause the best class of business men, and to still another class it recommended itself because of the heroic struggle its members had made in the great battles against adversity and the final wresting of victory from the very jaws of defeat. The class of men who appreciate moral bravery and courage, such as was shown by the membership during the period from 1872 to 1878, are those whose friendship and support we should ever seek to secure. All these we had interested in the Pythian cause, and they had already begun to flock to our standards. The fields were beginning to whiten for the harvest. The close of the eleventh session of the Supreme Lodge also marked the beginning of a revival of interest on the part of the membership that has continued from that day to the present, gathering increased force year by year, as the Pythian Army, under able and honorable leaders, has been led into broader and richer fields for conquest.

Though the time when Brother Lindsay entered upon his duties was specially auspicious, and though there was not a cloud in our sky, he brought to the discharge of the duties of his office a mind richly stored with honorable and useful experience among his fellow-men, and in kindred societies. Not only this, but he entered upon his work with an energy and zeal that was especially needed for the management, guidance and leadership of such an army as he commanded. He was fully in accord with the progressive theories of the Order, and gave to each particular branch and department of the Knights of Pythias no half-hearted or stinted assent, but on the contrary he entered heartily into every worthy plan and purpose.

The advance of the Order in all its branches during his administration shows not only that he was in earnest in the work, but that his executive ability was commensurate

with his desire to render service that should be productive of good to the entire body of Knights of Pythias.

When he was inducted into the office of Supreme Chancellor there was a total membership in the Supreme Jurisdiction of 89,315. At the close of his first year as Supreme Chancellor the number had grown to 95,994; there had been a net gain of fifty-three Sections of the Endowment Rank, and twenty-two Divisions of the Uniform Rank; there had been instituted twenty new Subordinate Lodges under the jurisdiction of the Supreme Lodge, and one Grand Lodge, that of Arkansas, instituted June 22, 1881. The success that attended this administration through its first year continued through its second year, for we find that when the Supreme Lodge met in the city of Detroit, August 22, 1882, that being the session at which the term of Judge Lindsay as Supreme Chancellor expired, another Grand Lodge had been established, that of Oregon, instituted November 8, 1881, and throughout the Supreme Jurisdiction the membership had reached a total of 110,903; there had been granted thirty warrants for Divisions in the Uniform Rank, making a total of fifty-two during his term of office, although they had not all been instituted; there had been a corresponding increase in the Sections of the Endowment Rank, notwithstanding the fact that in that Rank there had been quite a large number of Sections suspended from various causes. The financial condition of the Supreme Lodge had improved to such an extent that on July 31, 1882, just prior to the meeting of the Supreme Lodge, there was a balance on hand of \$21,535.66.

Notwithstanding the fact that the two years which closed with August, 1882, were the brightest years of the Order up to that date, yet they had not been without their cares and sorrows. Never in the history of the Knights of Pythias, either before or since, were so many deaths of

prominent members of the Order recorded. Chiefest among those who passed away was Joseph Dowdall, S. K. of R. and S. His life in the Order is worth more than a passing mention in these pages. Mention has already been made elsewhere of his active support, not only in the actual discharge of his official duties, but in financial aid he gave to Supreme Chancellors Berry and Davis, when bankruptcy threatened the destruction of the Order; also how his heart went out in sympathy to the stricken brothers of the South in 1878, to such an extent that he advanced money from his own private funds for their relief, not waiting for contributions to come in. These acts showed him to be a man who was fully in earnest both in his work and his sympathy. The tribute paid to Joseph Dowdall at the memorial service of the Supreme Lodge, session of 1882, by Supreme Representative Douglass, so fully portrays the life and character of the deceased, that it is worthy of preservation here, first giving the resolutions which were presented and adopted by the Supreme Lodge, to wit:

WHEREAS, Joseph Dowdall, our late Supreme Keeper of Records and Seal, is dead;

AND WHEREAS, By his virtues, his social qualities, his great ability, his public spirit, and high-toned sentiment he had endeared himself to all who knew him; by his upright, manly course he has left an impress upon us that he died as he had lived—an honest man, the noblest work of God. In all work for the benefit of our Order he was always foremost, his hand was never shut to the needy and meritorious, and the young and enterprising always found in him a fast friend. In his death the Order has sustained a loss that will be felt throughout its entire extent. Finally, we feel that his place can never be filled, for he occupied as a Knight, as a man, and as a friend, all that a man can occupy in any community. He merited and had acquired the confidence, esteem, and friendship of all; therefore be it

Resolved, That we bear willing testimony to the great ability and fidelity with which Joseph Dowdall fulfilled the high trusts confided to him by our Order; that in his death our Order has lost a true and loyal son, and her dearest rights and interests a bold and eloquent defender.

Resolved, That while painfully lamenting this, (the memory of his many virtues and good works alone remaining to us,) we will ever recall with mournful pleasure the frank and genial nature, high-toned

character and gallant and chivalric bearing which made Joseph Dowdall welcome to every heart and home and the meetings of this Supreme Lodge.

Resolved, That a copy of these resolutions be forwarded to the family of deceased.

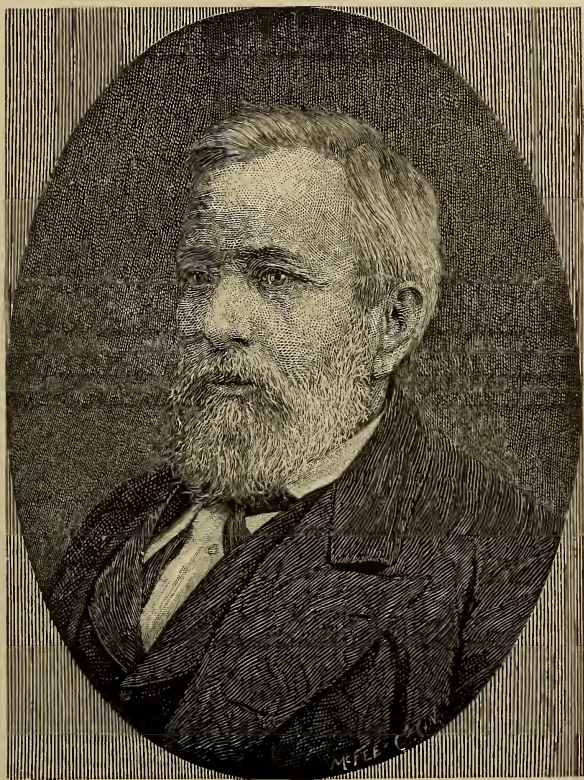
Supreme Representative (since Supreme Chancellor) Howard Douglass rose in his place, and addressed the the Supreme Lodge :

“For behold the Lord, the Lord of Hosts, doth take away from Jerusalem and from Judah the stay and the staff * * * ; the mighty man and the man of war ; the judge and the prophet and the prudent ; the captain of fifty, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator.”—*Isaiah, iii, 1-3.*

Supreme Chancellor, Officers and Representatives of the Supreme Lodge of the Order of the Knights of Pythias :

I feel wholly incompetent to say anything befitting the present occasion. It is a sad one to all of us, and particularly so to myself and those occupying the same relation to the distinguished man whose death we mourn. At the same time, it is not inappropriate to state some things respecting the deceased which attached to him the Grand Jurisdiction of Ohio, and made our affection for him as strong as the respect which we cherished for his great ability and his unsullied integrity.

Brother Joseph Dowdall first became identified with the Order about the first day of May, 1869, when at the Burnet House, in the city of Cincinnati, he received the obligations from, and was instructed in the secret work by, Supreme Chancellor Samuel Read, who created him a Past Chancellor on sight, and immediately commissioned him Deputy Supreme Chancellor. He proceeded at once to the organization of lodges and with the work of establishing the Order on a solid foundation in the State of Ohio. He was elected, on the organization of the Grand Lodge of Ohio, to the position of Grand Recording and Corresponding Scribe (now G. K. of R. and S.), which he held until his death. The Supreme Lodge elected him a member thereof for meritorious services in March, 1870, and on the 23d day of April, 1874, he was elected Supreme Keeper of Records and Seal.



JOSEPH DOWDALL,

Supreme Keeper Records and Seal.



You are all well aware of the valuable services rendered your Supreme Lodge prior to and after his election, and it is therefore needless to repeat.

Brother Dowdall was a self-made man. From the foot of the ladder he ascended, climbing step by step, slowly but surely, and the success of his whole career was not owing to any luck or fortune, but must be attributed, under Providence, to the qualities he possessed in a remarkable degree, of economy, integrity, judgment, decision of character, punctuality, and unbounded energy and industry. This bright example to our members, of the success attending well-directed energies, has now passed away. In his death our Order has lost a pillar of strength, the community in which he lived a wise and public-spirited citizen, obscure and struggling merit a head to advise and a hand to help, and the distressed and needy a generous friend, whose pity extended to the most forlorn. He was a strong character, not always understood; prompt in action, but often slow to speak, thinking much and biding his time; not forward to volunteer or obtrude his counsel, but giving his opinion when sought, or when needed, in few words—clear, sententious, comprehensive. Underneath the blunt outside man were to be found a loving, human heart, sensibilities of unfathomed depth—a soul devising the most generous deeds and capable of the sublimest of all virtues—justice and impartiality. An occasional abruptness or sharpness of manner might be seen on a transient acquaintance, but it was for those who knew the man to appreciate him in the justice of his nature, in the unassuming simplicity of his character, in the patience of his labor, in the quiet, unostentatious streams of his charity, and his good-will to man. By his example, as well as words, he speaks through his long life, and, being dead, he yet speaketh. Among the sterling qualities that gave him success in life, we name, prominently, decision of character. The first element in decision of character is reliance on our own judgment, and the second is that energy of will and enthusiasm of the passions which, when a wise plan is selected, immediately spring into active power of execution. These were conspicuous elements in his character. He had confidence in his own judgment, and did his own thinking in all practical affairs. No sooner was his

plan determined than he commenced action. He had been through life an early riser. Not more certain was the sun to climb the eastern sky than was this man to be at his post, his purpose standing out clear to his view, and the energy of his will and the enthusiasm of his nature driving him, from day to day, onward to deserve, if not to attain, success. As a consequence of this construction of mind, punctuality was a kindred virtue in his character worthy of universal imitation. To him may be truly applied the remark made by the celebrated Lord Nelson, when he said he owed everything to being a quarter of an hour before time. Another and the chief virtue in his character was integrity. All, therefore, who knew the strict attention to details and the system of rigid justice to the members and jurisdiction of the Order, are at no loss to know why honors were heaped upon him, and his name was known far and near as a man in whom the largest confidence might be reposed. Integrity was as conspicuous in his character as decision and sound judgment. Were we to select for imitation the most prominent moral quality in his character we would qualify it with but one word—“*intrinsic*.” Beneath all the factious distinctions of the world, through all sects, parties and conditions, in whatever form suffering and sorrow may be found, the electric cord of genuine love finds its way. It seeks no reward; its language is, “I am a man.” He esteemed others not according to outside show, but according to their real worth. He did nothing for effect or mere appearance. He had no wish to be valued for qualities he did not possess. He never acted a part. Unassuming, honest and humble himself, he had for all pomp and ostentatious parade the most profound contempt, and the stream of his beneficence was not directed to conciliate the rich and great, but it flowed where his kind heart prompted—to the obscure and neglected, to the stranger and the friendless, to the widow and the fatherless.

He was eminently social in his feelings, enjoying with the greatest zest the companionship of old, tried, and trusty friends, to whom he always opened his heart and hand, whatever might be their station in life. Favors done were never forgotten by him, but always repaid with interest when opportunity offered. At the friendly fireside and the festive board he presided the

acknowledged chief. The old and the young alike owned the spell of a soul so brimful of social glee and gladness. It would be a task to find in any circle his peer for the combination of those qualities of head and heart that shone out in every feature and found vent in every expression, diffusing around him the good-will and happiness of his genial nature. His steps were all in the paths of service and benefaction; his ledger of life was as carefully posted as his business ledger, so that when the hour came, "of which no man knoweth" in advance, he was ready to pass fearless through "the valley and shadow of death;" and passing, he has left a memory of peaceful, upright example that will not perish with his generation. Many a flower cultivated by him to shed its fragrance for every passer-by will long plead for kindly thought of him, in whom the gentle and kindly elements so mixed that it would not be exaggerating to say, in the language of the poet,

"From nature's mould ne'er came a better man."

In words full of eloquence and pathos spoke also Supreme Representatives Maxwell of Maryland, Morrison of Nevada, Lee of Rhode Island, King of Ontario, Whitehouse of Maryland, and others, all bearing testimony to the personal worth and invaluable services of the departed Supreme Keeper of Records and Seal. Never should the life and work of Joseph Dowdall in and for the Knights of Pythias be forgotten, nor will it be.

Scarcely had the sound of the tolling bell, which announced the death of Joseph Dowdall, died away, when the Order was called to mourn the death of the Supreme Prelate, William Bryce Thompson.

At the session of 1882, Supreme Representative B. F. Owen, of Tennessee, addressing the Supreme Lodge, paid the following tribute to the deceased Prelate:

Supreme Chancellor and Representatives:

"Though clouds and darkness are round about him, righteousness and truth are still the habitation of his throne." Our

Order needed this bugle note of cheer when the heart was sick, the cheek blanched, and the eye dimmed o'er the losses we sustained in rapid succession. Ere the tears shed for our beloved Dowdall had dried on our cheek, the wound given Pythianism by his death was re-opened and caused to bleed afresh by the mournful tidings that Bryce Thompson was no more. Although of feeble frame and for many years a sufferer; although his last earthly journey was made in search of the coveted health that had been denied him for so many weary, painful months; yet our hearts had not ceased to hope for his recovery. But he had run his course, and on April 23, 1882, he calmly, peacefully breathed his last. William Bryce Thompson was born February 7, 1835, at Ellicott City, Howard County, Maryland. His education, preparatory to college, was conducted by the Rev. Stephen Yates, at that time principal of a boy's school near Baltimore; and to whose influence, in all probability, can be traced his choice of a profession. He entered the junior class at Princeton, New Jersey, in 1850, and graduated in his eighteenth year. He moved to Nashville, Tennessee, in 1852, and read law under one of the most eminent jurists of the South, Jno. A. McEwen. Being too young for admission to the bar he engaged in teaching for several years. August 10, 1858, he was married to Miss Eleanor P. Chapman, of Baltimore County, Maryland. Entered the ministry in 1875, and was ordained October, 1876, and faithfully pursued his beloved profession until summoned hence. He was initiated into our Order October, 1871, the ranks being conferred by Holsten Lodge, No. 1, at Knoxville, Tennessee. He was one of the charter members of Myrtle Lodge, No. 3, located at Nashville, which he assisted in instituting, and of which he remained a faithful member, being a regular attendant of all its sessions until prevented by ill health. He was a charter member and assisted at the institution of the Grand Lodge of Tennessee, April 2, 1872, and was elected Representative to this body at that time, and was continuously re-elected until 1879, when having been elected Supreme Prelate at Supreme Lodge session of 1878, he resigned his position as Supreme Representative. He was re-elected Supreme Prelate at the St. Louis session, 1880, and held that office at the time of his death. He was appointed

Grand Recording and Corresponding Secretary (the office since known as Grand Keeper of Records and Seal) by G. C. McCerkle, to fill a vacancy caused by resignation June, 1872, and was continuously and by unanimous vote re-elected to that office until the last session of our Grand Lodge, when the state of his health compelled him to decline a re-election.

His Pythian career was coincident with the birth and life of our Order in Tennessee, and is intimately interwoven with it. To him, more than to all others, were our membership accustomed to look for advice, counsel and encouragement. Large draughts were made on his time and patience, and never in vain. It was my fortune to be familiarly associated with him for many years, and my opportunities for observing his self-sacrificing devotion to our Order were better than most others. He was at the climax of his usefulness, and could ill be spared by the Order he loved so well.

His sun went down at noon upon the circle of devoted friends, as well as upon the Order universal. The intelligence of his death fell with overwhelming suddenness. The thought of his removal had no doubt often recurred to those who loved him, but they put it aside with that cold shuddering which one feels when the shadow of anticipated bereavement falls upon the soul. As he lived on from month to month, and his frail body manifested a recuperative power that was unusual, they had come to feel that by constant patching and repairing it might yet survive to a good old age.

He seemed so necessary to his Order and so peculiarly fitted for the work to which he had been called in it, that perhaps the presumptuous thought was hid away in the heart that he must not, could not die. And when he fell we drew the mantle over the head and mourned with a grief that had no words. But let us not weep for him; let us rather weep for ourselves. When contemplating his death, we may well exclaim with one of old, "Let me die the death of the righteous, let my last end be like his." Death to him was not a calamity; his soul marched in triumphal procession in invisible but glorious state, to its chosen home, the scene of its abiding rest.

To the Roll of Honor were also added the names of Joseph T. K. Plant, Past Supreme Chancellor, Hugh Latham, Past Supreme Master at Arms, Past Supreme Representatives Albert Storey of New Hampshire, Alonzo B. Stephens of Massachusetts, Wm. B. French and Gustave F. Stumphel of New Jersey. Each of these men had stood by the Order during its dark days; had seen it pass through the terrible struggle for life, and had lived to see the Order they so much loved come into its "Land of Promise," and they had tasted of the joys that were the reward of the faithful, when they were called to lay their armor by, and enter into their eternal rest. Of each and all of these valiant Knights it can be said they had "fought a good fight; they had kept the faith."

The most of the legislation of the session of the Supreme Lodge of 1882 was given to the Endowment Rank, and there was also some important legislation looking toward a better organization of the Uniform Rank, all of which will be referred to further on.

The work performed which affected the entire Order was the revision of the ritual for Subordinate Lodges. The ritual was presented as revised for consideration and adoption or rejection by the Supreme Lodge, and while it was adopted as outlined by the committee, it was returned to the committee by the following resolution:

Resolved, That the committee on the revision of the ritual be empowered to complete the same by making all proper corrections in the grammar, orthography and phraseology thereof, and to meet during recess for such purpose, and the expenses of such sessions be met by the Supreme Lodge. That when said ritual is perfected, the same be published and promulgated under the supervision of the committee and the incoming Supreme Chancellor.

The ritual was perfected according to the plan outlined before the Supreme Lodge, during the interim between the next session of the Supreme Lodge, and promulgated to the Order, except as to the "Secret Journal," which

was ordered to be and was presented at the Supreme Lodge session of 1884.

The final work of the session was the election and installation of the Supreme Lodge officers here named: John P. Linton, Supreme Chancellor, Johnstown, Pa.; John Van Valkenburg, Supreme Vice Chancellor, Fort Madison, Iowa; L. B. Allen, Supreme Prelate, Norfolk, Va.; John B. Stumph, Supreme Master of Exchequer, Indianapolis, Ind.; John J. Ward, Supreme Keeper of Records and Seal, Baltimore, Md.; Geo. B. Shaw, Supreme Master at Arms, Eau Claire, Wis.; G. G. Manlove, Supreme Inner Guard, Vicksburg, Miss.; John W. Thompson, Supreme Outer Guard, Washington, D. C.

The retiring Supreme Chancellor deserves more than the mere mention that has been made of him in this chapter, for his name is a household word in his native city.

GEORGE W. LINDSAY, P. S. C.

George W. Lindsay, Chief Judge of the Orphan's Court of the city of Baltimore, was born in said city May 10th, 1826. He is the son of William and Elizabeth Lindsay (*nee* Griffith), and is of Irish descent, his parents emigrating from Ireland to this country in the year 1825.

Mr. William Lindsay, father of the Judge, died in 1849, aged fifty-two years, and Mrs. Lindsay (the mother of the Judge) died in January, 1887, at the advanced age of eighty-seven years.

Judge Lindsay is in every sense of the word a self-made man—all his success in life being due to his own unaided, continued efforts, backed by his untiring industry and energy. His example would be a good lesson for the young men of to-day to follow. He left school at the early age of fifteen, and, though only a boy, determined in the future to depend upon his own efforts. His inclination leading him toward the printing business, he apprenticed

himself in 1842 to Mr. John Murphy, the well-known publisher of Baltimore. After the expiration of five years (his term of apprenticeship) he continued in the business until the year 1857, when his failing health caused him to abandon it. After serious consideration he determined to establish a real estate and collecting agency, and has succeeded by his industry, energy, and indomitable perseverance in building up one of the most successful agencies in the country.

Judge Lindsay has always been identified with the interests of his native city in many ways, and the people of Baltimore have not been slow in showing their appreciation of the sterling worth of such a man. In the year 1871 he was elected by a handsome vote Judge of the Orphan's Court, and re-elected for another term of four years in 1875, and again by an increased vote in 1879, and in 1883 he was re-elected for the fourth term.

He has been identified with a number of prominent incorporated institutions, and has been a director of the "Merchant and Traveller's Banking Association," and president of the "People's Mutual Land Company," and is at this time president of the "Francis Scott Key Monument Association," an organization formed to erect a monument in honor of the author of our national anthem, "The Star Spangled Banner."

For forty years Judge Lindsay has been an active member of secret benevolent associations. In 1848 he became a member of the Independent Order of Odd Fellows; in 1849 the Improved Order of Red Men; in 1867 a member of the Masonic fraternity; in 1869 the Knights of Pythias; in 1875 Independent Order of Mechanics; in 1878 the Knights of Honor, and in 1883 Knights of the Golden Eagle.

In the year 1873 he was elected Grand Chancellor of the Grand Lodge of Maryland, and at the session of the

Supreme Lodge held in Pittsburg, Pa., he was admitted as Past Grand Chancellor; in 1875 he was admitted as Supreme Representative from Maryland, and served in this capacity until elected Supreme Vice Chancellor in the year 1878, and at the St. Louis session in 1880 he was unanimously elected Supreme Chancellor.

He has always been an active working member of the Order, and is at present working in the ranks for its advancement.

He organized the first Drill Association of the Order within four months after the adoption of the Knights' Uniform by the Supreme Lodge, and is now connected with the Uniform Rank of the Order. He has also taken an especial interest in the Endowment Rank.

The many important positions he has held and still holds in the various Orders have given him almost a national reputation, and few men have more friends and acquaintances than Judge Lindsay, for in every locality where these fraternities exist his name by this identification has become a familiar sound. Though an active politician, and often urged to enter the lists for prominent positions on his party's ticket, he has persistently declined to do so, and is perfectly content to hold the position of Judge of the Orphan's Court, a trust which he has filled with honor and credit to himself, and to the best interests of the public.

His many acts and deeds of kindness have endeared him to the hearts of those whom he has benefited and "their name is legion;" his unbiased and equitable decisions have shown his fitness for the position he holds as Judge of the Orphan's Court—all these things, added to his courtesy, generosity, and unflinching advocacy of truth and justice, have given him such a place in the esteem of his fellow citizens as is enjoyed by very few, and which all might feel proud to occupy.

CHAPTER XV.

1882—1884.

Administration of John P. Linton, as Supreme Chancellor—Growth during—Legislation for Uniform and Endowment Ranks—Election of John Van Valkenburg as Supreme Chancellor.



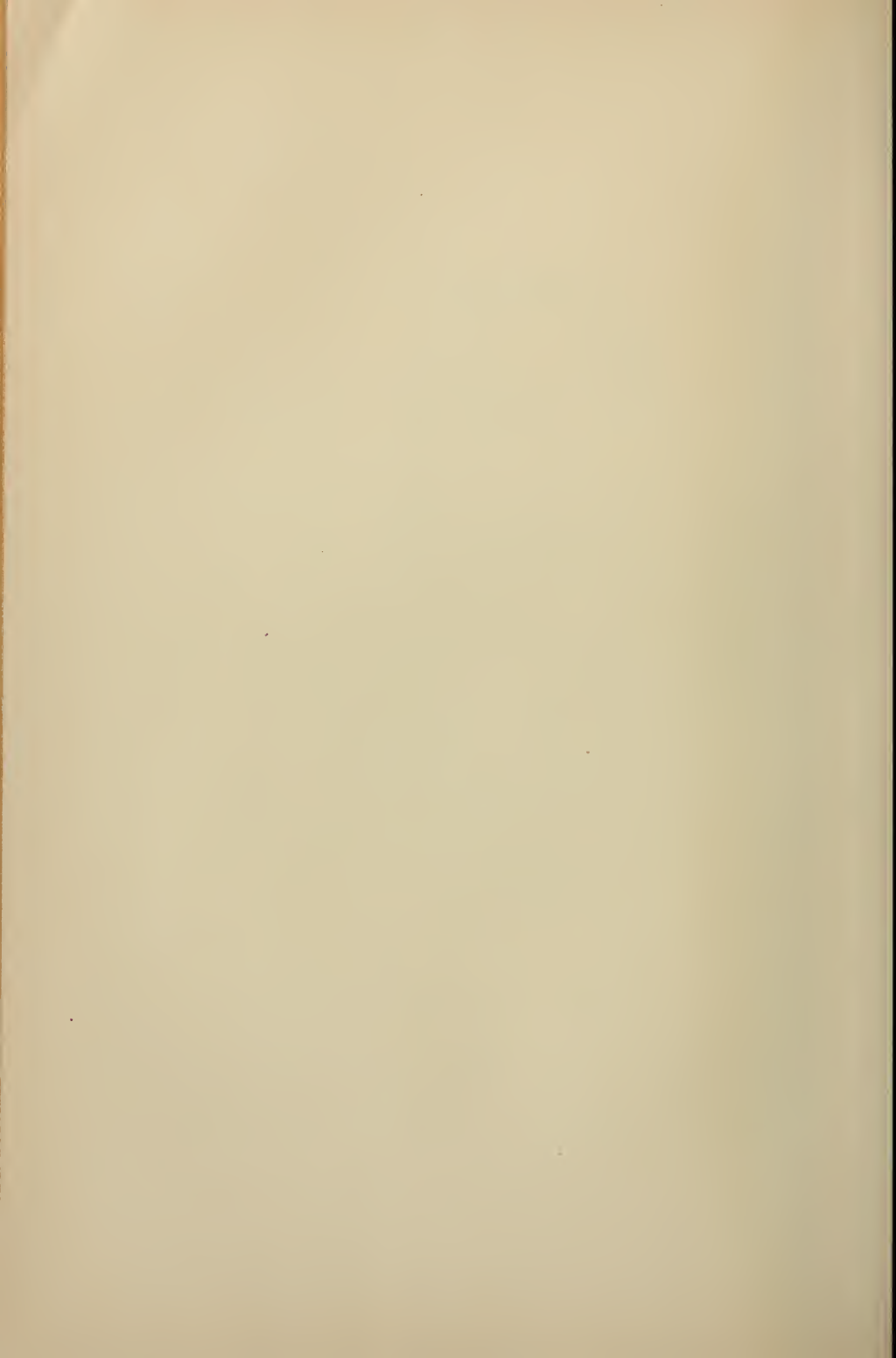
OF anxiety had passed into months of prosperity for the Knights of Pythias, when Supreme Chancellor John P. Linton entered upon the duties of his office. Prosperity, however, brought no cessation or release from the labors and duties incumbent upon the high office to which he had been called. While he was relieved from the harrassing doubts, turmoils, anxieties, and terrible struggles through which the first three Supreme Chancellors had passed, yet now the actual growth of the wide-spreading army of Pythians in itself added to the work and care of the chief executive.

There had been for two years a great Pythian "revival" when S. C. Linton took the reins into his hand, and instead of abating, the interest grew and widened. Old lodges and jurisdictions that had grown weary of the march and the struggle, joined anew in the contest when they saw the "tide of battle" turn, and were now helping to swell the shouts of triumph. The Grand Jurisdiction of Washington Territory was added February 26, 1884, Arizona and Utah, March 27, 1884. The thought of carrying the



JOHN P. LINTON,

Past Supreme Chancellor.



Order to other territory beyond the borders of the United States had taken a new impetus. The Grand Lodge of Ontario had sent her representatives to the Detroit session, and while on their *coming* they had expressed doubts as to ultimate success within the Queen's Dominions, they *went away* with new life and vigor and with a firm determination to push the entire work of the Order in their territory. Through the efforts of the Representatives just mentioned the Order was carried into new fields in British Columbia and Manitoba.

In the character of John P. Linton there is nothing whatever of the wild enthusiast; on the contrary there are few more thoroughly determined and zealous men than he, in whatever work he undertakes. This statement will enable those who are unfortunate in not knowing him personally, to appreciate more fully the weight that should be attached to his statements respecting the prosperity of the Order as it then existed, and his predictions for its future, as they were made after a very thorough and careful investigation of facts and figures. Regarding the Order with that sympathy that unites all humanity, and viewing it also from a business stand-point, he could say, as he did, that the founders "could scarcely have realized the future prominence of the Order which they founded." At the close of the fiscal year, March 31, 1884, the report of the S. K. of R. and S. shows 37 Grand Lodges, with 1,866 Subordinate Lodges, and 82 Subordinate Lodges under the supervision of the Supreme Lodge, and a total membership of 139,230, being an increase of 193 Subordinate Lodges, 42 Subordinate Lodges under the Supreme Lodge, and 28,327 members from the close of the fiscal year of 1882, as reported at the session of the Supreme Lodge of that year. The Uniform and Endowment Ranks had also made large gains, showing that the Supreme

Lodge had acted wisely in engrafting those two Ranks upon the Order.

The report of Supreme Chancellor Linton at the session of the S. L. of 1884, at New Orleans, is worthy of special mention, as it not only gives a correct and exceedingly interesting report of his transactions during his term of office, coupled with the growth of the Order in its various branches, answering fully the purposes for which it was prepared, but it also serves another purpose, for, reading between the lines, it discloses the frank, outspoken, straightforward man, who was the chief executive of the Order during the period from 1882 to 1884. Every one who will read his report will readily see that he had the welfare of the Knights of Pythias ever in his mind. This was fully understood by the Supreme Representatives, as shown in the fact that they approved every material recommendation that was made by him, and enacted laws to secure the ends he suggested.

His first suggestion related to the duties of the office of Supreme Chancellor and the mode of relief. It was manifest from the increase of the duties cast upon the Supreme Chancellor, as then defined by the Constitution, that the work was growing to such magnitude that some of the burdens must be taken off his shoulders. We quote from his report :

The extent to which the report might be swollen by entering into details, is in some measure owing to the multifarious duties imposed on the Supreme Chancellor, and perhaps one of the measures which should engage the attention of Representatives at this session would be so arranging, systematizing and *dividing* this business as to enable one engaged in the active duties of life to assume this exalted position without unduly sacrificing his own income, interests, and business. At present the Supreme Chancellor might well devote his entire time to the duties of his office, and would find himself thoroughly occupied, and no one who has

other engagements can even try to meet the exactions on his time, without feeling an uncomfortable sense that much has been neglected. As head of the Endowment Rank, the Supreme Chancellor is president of a widely extended and numerous patronized insurance company, without clerks at his office to do the manual labor of correspondence, and without an actuary to aid in solving difficult problems. As head of the Uniform Rank, he is acting in the capacity of a general of an army without adjutant-general or aids. And as head of the Order in general, he is chief magistrate of a small republic, without a cabinet, and burdened with the duties of a W. M. Grand Sire or Grand Master, which all these titles imply. When I assumed the duties of the office, I confess that I had no adequate conception of the magnitude of those duties. That much time would be required to properly discharge them, I was well aware; that much careful thought and study would be exacted to satisfactorily determine the questions which might be presented, I fully understood, and that much patience would have to be exercised to preserve an unruffled temper amidst all the *ordeals* of the position, I did not doubt, but the constant, absorbing, exacting demand upon time, thought and patience uninterruptedly required, I did not anticipate. By sacrificing my own business, I have at least endeavored to measure up to these requirements, but for the sake of my successors (whose interest and those of the Order alone prompt these remarks) I suggest that in the radical changes contemplated in the Uniform and Endowment Ranks at this session, some effort should be made to relieve the Supreme Chancellor from some of the onerous burdens resting upon him. As at present organized, every new Section of the Endowment Rank and every new Division of the Uniform Rank increases his duties, and if the rapid increase of the past two years is continued, the time must come when he will be unable to do all that is required.

The Supreme Lodge at this session (1884), acting upon his suggestions, relieved the Supreme Chancellor from the burdens of the Endowment and Uniform Ranks by creating special officers for each of them. A new officer, to be known as the Supreme Secretary of the Endowment Rank,

assumed the responsibility and chief work of that Rank, and the care and management of the Uniform Rank devolved upon the officer known as the Major-General commanding the Uniform Rank, both officials being recognized as members of the Supreme Lodge. The duties of each have grown now to such proportions that they require the entire time and attention of the officers in charge of them. Thus has our beloved Order increased year by year, extending its sphere of usefulness, the legislation of the Supreme body keeping pace step by step with the advance, being of that liberal kind that has met every emergency fully, freely, and intelligently. We have found no barriers that could not be surmounted, no "*ancient* landmarks" that hindered or impeded the onward march. The Order has been especially fortunate, too, in the men who have been chosen to fill the highest office within its gift. John P. Linton may be considered a fair type of his predecessors and successors. All of them have been earnest and progressive men; men of broad comprehension in thought, purpose, and desire for the success and permanency of the Order, who needed no supernatural vision to see that success could only be secured and permanently retained by keeping abreast of the great, busy world about them.

A special committee of five, consisting of Supreme Chancellor Lindsay, Supreme Master of Exchequer John B. Stumph, S. R.'s Hawkes of Pennsylvania, Lee of Massachusetts, and Allen of Virginia, had been appointed at the session of 1882, to whom were "referred all matters relative to the Endowment Rank, with instructions to meet during the recess, and report at the next (1884) session of the Supreme Lodge." This committee made a very full and complete report, presenting a constitution and general laws for the government and management of this Rank, which, when carried into full effect, would result in entirely reorganizing this very important branch of the Order.

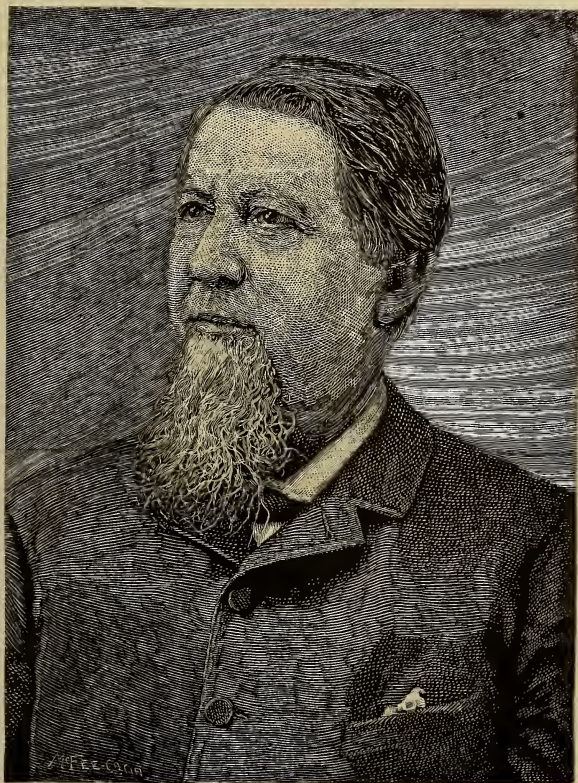
The consideration of these changes by the Supreme body consumed the greater portion of the session. The Uniform Rank Committee, consisting of Representatives Howard Douglass, of Ohio; J. R. Alexander, of Texas; James R. Carnahan, of Indiana; Charles A. Mack, of Michigan; and Bob Newell, of Arkansas, also presented a carefully revised code of laws for the government and management of that Rank. These laws for both Ranks were adopted. Supreme Representative Halvor Nelson, of the District of Columbia, was chosen as the Supreme Secretary of the Endowment Rank, and Supreme Representative James R. Carnahan, of Indiana, as Major-General of the Uniform Rank, and entered immediately upon their respective duties.

The officers elected for the ensuing term were : Founder and Past Supreme Chancellor, Justus H. Rathbone, Washington, D. C.; Past Supreme Chancellor, John P. Linton, Johnstown, Pa.; Supreme Chancellor, John Van Valkenburg, Fort Madison, Iowa; Supreme Prelate, Jno. S. King, Toronto, Ontario; Supreme Master of Exchequer, S. J. Willey, Wilmington, Del.; Supreme Keeper of Records and Seal, R. E. Cowan, Kansas City, Mo.; Supreme Secretary Endowment Rank, Halvor Nelson, Washington, D. C.; Major-General Uniform Rank, James R. Carnahan, Indiana; Supreme Master-at-Arms, George B. Shaw, Eau Claire, Wis.; Supreme Inner Guard, C. F. Bragg, Bangor, Maine; Supreme Outer Guard, John W. Thompson, Washington, D. C.

Supreme Chancellor Linton retired from office with the cordial good-will and esteem of the members of the Supreme Lodge with whom he had been associated, many of them being his co-laborers in the Pythian work for many years. As a man he has the respect and confidence of all who know him. During the late war his fortunes were cast with the Union army, and he rendered excellent service.

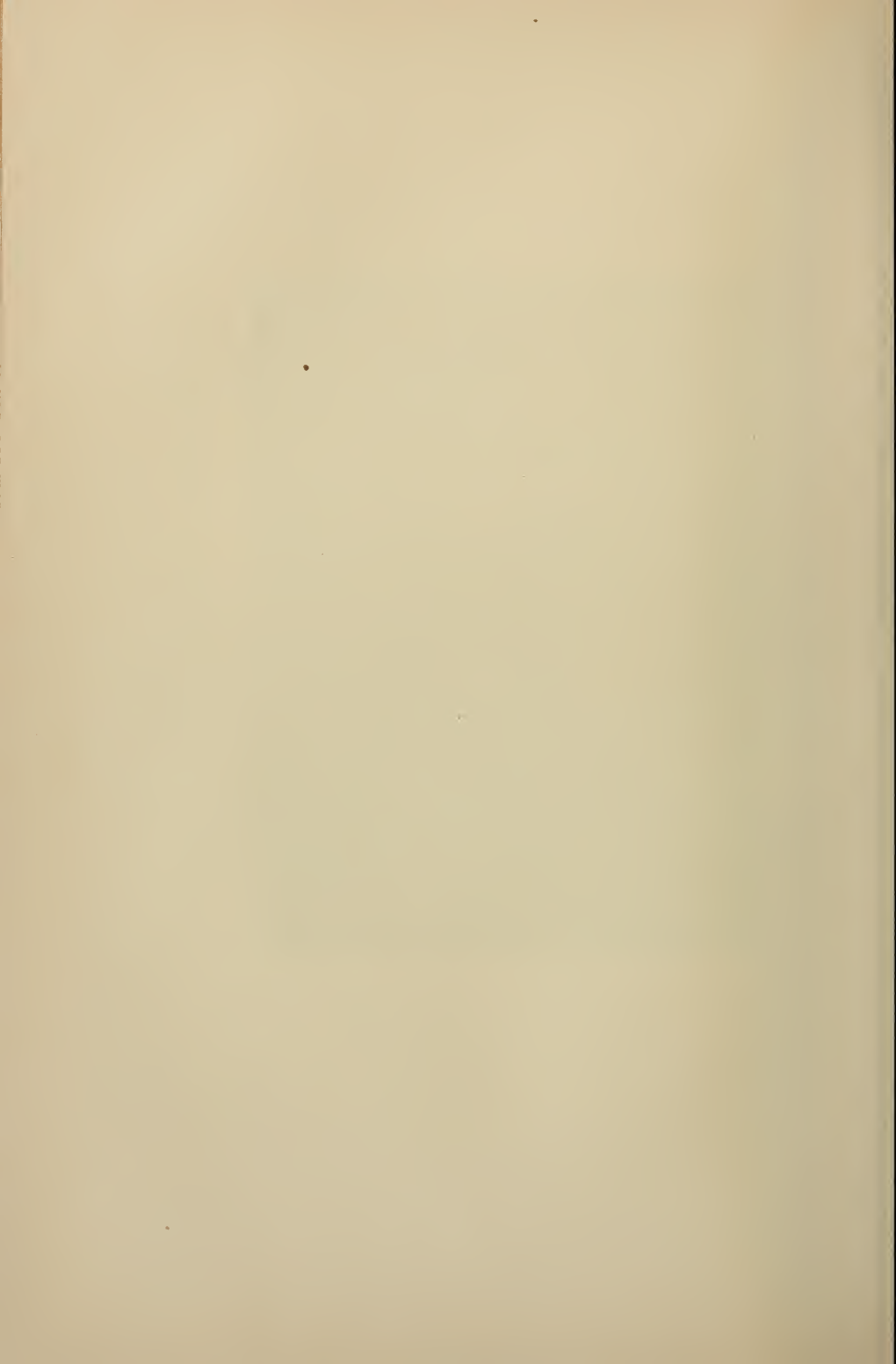
By profession he is an attorney at law, and as an advocate and jurist has an excellent reputation. As a Pythian he entered the lists a charter member of Mineral Lodge, No. 89, of Pennsylvania, in 1868, and was made its first Past Chancellor and Representative to the Grand Lodge of that State. The Grand Lodge of Pennsylvania had just been instituted when he entered it, and the first constitution for that body was framed at the session at which he became a member. He was elected as a Representative to the Supreme Lodge for the first session of that body held at Richmond, Virginia, in 1869, but was unable to be present. He entered the Supreme Lodge at the session held in New York City in 1870, and has attended every session since that date, first serving as chairman of the Committee on State of the Order, then as chairman of the Committee on Law and Supervision, until the session of 1880, when he was elected Supreme Vice Chancellor, and in 1882 promoted to the office of Supreme Chancellor. His life as a man, a citizen, and a Knight of Pythias, has been of the highest and most honorable character. Long may he live to see and enjoy the prosperity of the Order for which he has labored so earnestly and faithfully.*

*The author regrets that he cannot give a fuller sketch of the life of Past Supreme Chancellor Linton, but he was unable to secure any facts beyond those here given.



JOHN VAN VALKENBURG,

Past Supreme Chancellor.



CHAPTER XVI.

1884—1886.

Administration of John Van Valkenburg, Supreme Chancellor—
Growth of the Order—Financial Condition—Toronto Session and
Reception—Major-General Added to List of Supreme Lodge
Officers—Death of P. S. C. S. S. Davis—Eulogy by S. C. Van
Valkenburg—John Van Valkenburg, P. S. C., Sketch of.



ONE can read the report of Supreme Chancellor Van Valkenburg without forming an excellent opinion of the good-fellowship of the Knights of Pythias. The accounts he gives of the knightly and courteous receptions given him and other Supreme Lodge officers on some of his official visitations, clearly show the knighthood of modern days to be equal, if not superior, to that of the more ancient days, in hospitality and good cheer. The feasts described, the tables groaning with all the delicacies of the civilized world, the happy faces gathered about the board, the eloquent words of welcome and congratulation, give one glimpses of days described in the wondrous stories told of the banquets given to kings and their attendant lords in days of chivalry.

After all, why are not the Supreme Chancellor and his associate officers of the Supreme Lodge Knights of Pythias even greater than they who wore crowns and bore titles in

the days of the long ago? The men who have borne the title of Supreme Chancellor of this modern, chivalric Order, are men of greater learning, broader and more enlightened thought, and a truer nobility, such as comes from a more thoroughly christianized and ennobled self-respect and upright manhood, than was possessed by those to whom homage was paid. We live in days that surpass in worthy deeds and noble daring the proudest era of chivalry. The country described in Supreme Chancellor Van Valkenburg's report is a fairer paradise of fruits and flowers, of vines and trees, of mountains and plains, of crystal springs, running brooks, broad rivers and mighty lakes, than was ever beholden by king or mailed knight in ancient days. Truly we have "come into a goodly heritage," and we as members of this great Order should prize the age in which we live.

But one other Supreme Chancellor, S. S. Davis, devoted so much of the term of his office to official visitations as was done by Supreme Chancellor Van Valkenburg. The circumstances under which these two officers visited the Order in different parts of the Supreme Jurisdiction were greatly dissimilar. S. S. Davis beheld the Knighthood overwhelmed with debt, threatened with disaster, and when ruin seemed inevitable. S. C. Van Valkenburg saw it after that mountain of debt had been removed. The one was Supreme Chancellor when the minds of all were oppressed with gloom and dread forebodings; the other filled that office when all were full of hope and confidence; the one visited some Grand Jurisdictions when they were rent asunder by internal strife and factious quarrels; when the other came among them their strifes were over and peace reigned supreme; the one made his official visitations to remove burdens and restore peace; the other to rejoice with the Order in the peace that came through the labors of the former. Both did

the proper service to the Order in their visitations. However much of joy there was in the fraternal receptions spoken of by S. C. Van Valkenburg, they were not without their labors for the upbuilding and spread of the Order at large. New territory was entered, and the work that had been already begun was completed by the instituting of new Grand Lodges. The following Grand Lodges were instituted under this administration :* Wyoming Territory, August 23, 1884; New Mexico, October 8, 1884; Montana, January 14, 1885; Dakota, April 30, 1885; Florida, June 4, 1886; South Carolina, June 29, 1886;† Maritime Provinces, June 30, 1886.

As the report of Supreme Chancellor Van Valkenburg, made at the Supreme Lodge session at Toronto, Ontario, is the most recent report covering the entire Supreme Jurisdiction, it may be well to quote from that concerning the condition of the Order. He said:

Convincing evidences of the solid and permanent growth of our Order exist on every hand and may be read of all men. In my visitations to various sections of our common country, I have been delighted to observe a sound, healthy, and vigorous growth of our organization, and have noted with especial pride that we are attracting the best, truest, and purest men in every community to our ranks.

For the last two years, ending December 31, 1885, based on actual returns to the Supreme Keeper of Records and Seal, as will be seen by reference to his very able and exhaustive report, there was an increase of over thirty thousand members, making our aggregate membership on March 31, 1886, 167,444, as against a membership of 137,740 on March 31, 1884. The largest increase in membership during said two years was in California, Kansas, and Indiana. There was a satisfactory growth in nearly all the Grand Jurisdictions in the term above specified. The same ratio of increase will give us now (on July 1, 1886,) at least 170,000 members in the world.

* S. L. Journal, p. 3282.

† Reorganized. S. L. Journal, p. 3563.

The reports of proper officers showed at the last session of the Supreme Lodge (April, 1884,) that there were 40 Grand Lodges, 1,886 Subordinate Lodges, 72 Subordinate Lodges under the immediate supervision of the Supreme Lodge, and a membership of 130,361. From the most reliable data at our command at the time of making this report we have 45 Grand Lodges, 2,452 Subordinate Lodges, and 170,000 members.

Steadily and surely is our cause gaining a foothold in all the States and Territories of our own Republic, challenging the esteem and confidence of the good, brave, and true of all communities.

Since the last session of the Supreme Lodge of the World, the Pythian banner has been carried forward into Idaho Territory and the Indian Territory.

The only object of this administration has been to secure a steady, solid and substantial growth of Pythianism, seeking more for *quality* than *quantity*. * * * * *

The financial condition of an organization is a true criterion as to its solid and permanent growth, and judged by such a standard the Knights of Pythias have nothing to fear.

Aside from this excellent *financial* showing there are many other matters which must be placed to our credit as a great charitable organization. By an examination of the clear, succinct, and able report of the Supreme Secretary of the Endowment Rank, herewith submitted to you, it appears that the magnificent sum of \$3,231,063.85 has been paid to the widows and orphans of deceased Knights since the organization of that important branch of the Order.

Then again, I invite your careful attention to the splendid report of the Major-General, showing the growth and present excellent condition of the Uniform Rank under his wise care and management. There have been 137 Divisions of the Uniform Rank added during my term, and still the good work goes bravely on.

What more can be said concerning the condition of the Order than what is said in the foregoing brief summary? To conserve what has been secured by the Order thus far in its history should be the object and settled purpose of all

The session of the Supreme Lodge of 1886 was certainly the most enjoyable one that had ever been held. For the first time in the history of the Order the Supreme body met on other than United States territory. The Supreme Lodge in 1884 accepted the invitation of the Grand Lodge of Ontario and the citizens of Toronto to hold its fourteenth session in Toronto, and on July 13, 1886, the Supreme Lodge was welcomed to that beautiful city. The citizens one and all extended the most cordial reception possible to the Supreme Lodge and the Uniform Rank. The city itself had been draped with American and British colors; single flags, and the flags of the two nations entwined; flags from the windows of the residences, flags over the door-ways of business houses; flags over the streets, and arches covered with flags, until the city was one continuous scene of bright colors. The brightness of the scene was enhanced by the gallant bearing of the officers and Sir Knights of the Uniform Rank arrayed in their handsome uniforms. The parade of the Uniform Rank surpassed anything that had ever before been attempted for or by the Knights of Pythias, and won the plaudits not of the citizens of Toronto alone, but of the tens of thousands of people who had gathered from the United States and the Canadas to witness the brilliant pageant. It occurred on the first day of the session, which proved to be, indeed, a proud day for the Knighthood, and a joyful one too, not only to the younger members of the Order who participated therein, but more especially so to those older members of the Order who had been through the great struggles of which we have written, and now saw, as did the founder J. H. Rathbone, P. S. C. Samuel Read, and others of their early associates, this the Order they had so earnestly desired to see come into the sunshine of prosperity, march forth in the full strength of its young manhood. It was a day, too, that proclaimed a grand victory for those

Knights who had labored untiringly for the establishment and success of the Uniform Rank. The display showed what could be done by systematic work and discipline in this the highest Rank of the Order, and gave ample assurance of the great possibilities that are opened to the Rank and to the Order at large through its instrumentality. Certain it is that the witnesses that day, those within the Order, and those without its triangles, who gazed upon the marching columns, obtained a better conception of the Order of Knights of Pythias than any they could get from mere accounts in print, for there they *saw* the Order itself personified.

During this session of the Supreme Lodge, which continued from July 13th to 25th, there was not a day of the entire time that that body was not the recipient of some act of courtesy and kindness at the hands of the government or city authorities, while the citizens and local military vied with the officials in making the few hours of respite from the duties of the session one continued series of receptions and fetes in our honor. The Supreme Lodge session of 1886 has gone on record as the pleasantest ever held, made so by the generous and excellent citizens of Toronto.

The work of the session was of special interest to the entire Order, but more especially so to the Endowment and Uniform Ranks, the greater portion of the time being devoted to the perfecting of the Endowment Rank, and the settlement of disputed matters connected with that branch of the Order. The Uniform Rank was more thoroughly endorsed and confirmed in its work in and for the Order, by the adoption of the amendment making the Major-General commanding that Rank one of the Supreme Lodge officers, thus securing for that Rank special representation at all times on the floor of the Supreme Lodge. The unanimity manifested by this action is worthy of notice.

When the amendment was put upon its final passage Representative Morrow, of Wisconsin, demanded that the vote be taken by ayes and noes, and the demand being sustained, the roll was called and resulted, ayes 80, noes 3. Rarely in the history of the passage of amendments is the result so nearly unanimous. This action of the Supreme Lodge was fully appreciated by the Sir Knights of all grades, and increased, if such were possible, their fealty and devotion to the Supreme Lodge.

One face that had in former sessions greeted the Supreme Representatives with smiles, and a voice that had at all times uttered cheerful greetings and words of wisdom in the gravest councils, was sadly missed from this session. Stillman Samuel Davis, Past Supreme Chancellor, had, since the previous session, answered the call of the Supreme Chancellor of the Universe, and entered into his reward. Never before had death laid its hand so heavily upon the Order, and those who had known P. S. C. Davis mourned his absence with sincerest sorrow. Supreme Chancellor Van Valkenburg paid a most eloquent tribute to his memory. He said:

Once more we are called upon to mourn the loss of one of earth's noblest sons, and one of our most beloved and cherished Pythian Knights. No truer man, more devoted Christian, or more exemplary Knight ever graced the roster of any fraternal organization in this or any other land.

In every relation of life he was the same true, trusted, and model man—making all of his associates happy and contented by his genial nature and words of good cheer.

His name is now registered in the calendar of saints. His mission on earth was to illustrate the pure doctrine of practical benevolence in seeking out distresses, binding up wounds, assuaging griefs, feeding the hungry, clothing the naked, educating the orphan, protecting the widow, comforting the dying, and burying the dead. He fully recognized the doctrine that man needed a closer acquaintance with man—the world over.

Our lamented brother was eminently well qualified for a leader in the great Pythian movement, and to his skill, fidelity, and vigilance our wondrous growth is largely due.

You all do know our terrible condition as an Order in 1874—when our brother was first elected to the chief executive office. Then there was no money in our exchequer, a large indebtedness hanging over us, and doubt and distrust pervading the minds and hearts of the entire membership. Under his wise, discreet, and conservative management confidence was restored, a rapid growth ensued, and at the Supreme Lodge session in 1876, at Independence Hall, in Philadelphia, every obligation was discharged and there was a surplus remaining in the treasury. In recognition of these invaluable services he was chosen for a second time to preside over the destinies of our great Order, and earned the lasting gratitude of every true Knight by a faithful, zealous, and honest discharge of duty during such second term.

Rubies, diamonds, chalcedonies, pearls, and emeralds are all cold, dead things. They glitter and dazzle. They make people envious and uncomfortable, but they cheer nobody, they feed nobody, they comfort nobody. The name and fame of S. S. Davis are worth more than all the gems of Christendom. They will grow brighter and brighter as the years come and go.

In all the years to come, his eulogy will be breathed silently, into the ear of heaven, with the last prayer of the dying; by the widow over the bier of her husband, by the young orphan over the grave of his father. He will be recognized in all the oncoming years as the “Moses” of Pythian Knighthood.

Although a leader and an important factor in nearly all the other great charitable Orders of this era, *our* Order was his first love, and received the lion's share of his time, talents, and affection. The beautiful incident of unsullied friendship—upon which our ritual was formulated—was interwoven in the very warp and woof of his being, and was burned into his *heart of hearts* by the sunlight of Truth, and acted as an inspiration on his life.

No man ever more fully exemplified the cardinal doctrines of this humanitarian movement in his daily walk than our lamented brother. By every act, word, and look he seemed to reaffirm the

saying of our illustrious prototype: "*I do prefer the certainty of death unto the possibility of dishonor.*"

"Ah, Knights! It is a glorious plan,
This changeless fellowship of man!
Not like the lover's 'wilderer bliss;
Not like the first impassioned kiss;
These are life's ecstasies divine,
That blend like bubbles in the wine,
Yet like its sparkle, false, though fair,
A serpent's sting oft rankles there.
But as the river to the sea,
Steadfast and true your love must be,
Constant, undimmed, your friendship run
As planet circling round the sun."

His pure, unostentatious, and lovable life will exercise a strong influence over our membership as long as men revere and cherish unselfish devotion to duty, genuine manhood, and the highest type of chivalry.

"But there are deeds which shall not pass away,
And names that must not wither, though the earth
Forgets her empires with a just decay,
The enslavers and the enslaved, their death and birth;
The high, the mountain majesty of worth
Should be, and shall, survivor of its woe,
And from its immortality look forth
In the sun's face, like yonder Alpine snow,
Imperishably pure beyond all things below."

Most fitting eulogies were pronounced also by Supreme Representatives McKinley, of New Hampshire, Mack, of Michigan, Lee, of Rhode Island, and others, all testifying to the nobleness of the deceased as a man, and his worth as a Knight.

The following named officers having been elected for the ensuing term were duly installed: John Van Valkenburg, of Iowa, Past Supreme Chancellor; Howard Douglass, of Ohio, Supreme Chancellor; William Ward, of New Jersey, Supreme Vice Chancellor; John S. King, of Ontario, Supreme Prelate; R. E. Cowan, of Missouri, Supreme Keeper of Records and Seal; S. J. Willey, of Delaware, Supreme Master of Exchequer; Halvor Nelson, District of

Columbia, Supreme Secretary Endowment Rank; J. R. Carnahan, of Indiana, Major-General Uniform Rank; Chas. F. Bragg, of Maine, Supreme Master-at-Arms; Bob Newell, of Arkansas, Supreme Inner Guard; Jno. W. Thompson, District of Columbia, Supreme Outer Guard.

John Van Valkenburg as Supreme Chancellor had practically devoted his entire term of office to the work of the Order. There was no demand of the Order upon his time and service to which he did not cheerfully respond if it was in his power so to do. With him there was no complaint of overwork or fatigue; he had accepted the office in good faith, and had religiously and conscientiously discharged every duty. As an honored and truly honorable member of the Knights of Pythias, we beg leave to introduce him to those who have not the honor of his acquaintance.

HON. JOHN VAN VALKENBURG,

Senior member of the law firm of Van Valkenburg & Hamilton, of Fort Madison, Iowa, is a gentleman in the prime of life, and a Canadian by birth. He was born at St. George, Ontario, and was but a lad when his parents removed from his native Canada to the United States, crossing the "Father of Waters" and locating in Iowa in 1846, the same year in which it was admitted into the Union as a State. The prairies of this now rich and powerful commonwealth at that time were almost without habitation. These pioneers were not burdened with means, but they had a rich fund of determination, and were industrious by habit and principle. In the course of time they were enabled to acquire a small piece of land, upon which they erected an humble home, where they reared their family as best they could with the limited educational facilities at hand, public schools at that time not being numerous or easily accessible. John applied himself to the elementary branches of education almost

unaided, for several years, in the meantime assisting his father upon the farm, and from his small earnings saved whatever he could, until by the severest toil and closest economy he had accumulated sufficient funds with which to enter upon a collegiate course. At the age of seventeen years he entered the preparatory school of Prof. Howe, of Mt. Pleasant, Iowa, and pursued a course of study for the following three years. He then spent one year at Oberlin College, Ohio, then went to Galesburg, Ill., and completed his education in Knox College. At the expiration of this time he was elected Principal of the State Normal School of Iowa, in which position he served one year, but declined the appointment for the succeeding term, as his training and tastes inclined him to the profession of the law. He now proceeded to Chicago, Ill., and engaged in the study of law in the office of Goudy, Waite & Jamieson, they being amongst the leading attorneys of the Northwest, where he remained for one year, thence returned to his home in his adopted State, and completed his studies with the distinguished firm of Miller & Beck, of Fort Madison. He was soon afterwards admitted to the bar, and located permanently at Fort Madison. His natural endowments, literary culture, and knowledge of the law soon procured for him a profitable and extensive practice in the State and Federal Courts, which he retains to this day.

Mr. Van Valkenburg has been a prominent member of the I. O. O. F., in the West. He was initiated into the mysteries January 22, 1868, in Fort Madison Lodge, No. 157, of which he is still a member. In 1880 he was elected Grand Master of the Order in Iowa, and in June following was elected Grand Representative to the Sovereign Grand Lodge, taking his seat in September, 1883, in the S. G. L. at Providence, R. I. He was re-elected Grand Representative, without opposition, by the Odd Fellows of Iowa in June, 1884. Preceding this he had been knighted

as a charter member of Gem City Lodge, No. 21, K. of P., of Fort Madison, and was its first Vice Chancellor. He was elected Grand Chancellor of Iowa in 1875, and re-elected two years later. He has been an earnest and efficient member of the Supreme Lodge for seven consecutive sessions, having first taken his seat at the memorable session in 1876, at Philadelphia.

He is an ardent advocate of the principles, practices, and usages of Pythianism, and has aided very materially in working up a strong and powerful organization in his State. His speeches and essays are embellished with poetic eloquence, and he is regarded as one of the leading orators of his State. His prolific and versatile pen has been the means of adding many folios to Pythian literature.

He was elected Supreme Chancellor on April 23, 1884, at the session of the Supreme Lodge at New Orleans, Louisiana, and served the Order in such capacity until the close of the fifteenth session, in July, 1886, at Toronto, Ontario. In recognition of his services, as the chief executive officer, the Supreme Lodge, on July 17, 1886, unanimously adopted the following report of the Committee on the State of the Order, to wit:

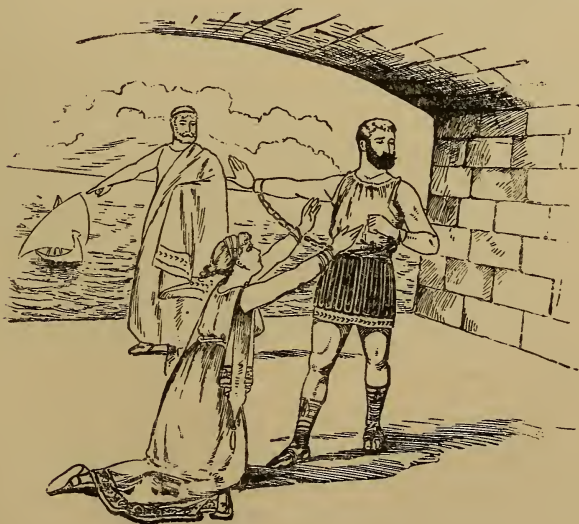
To the Supreme Lodge Knights of Pythias of the World:

Your Committee on the State of the Order, to whom was referred that portion of the Supreme Chancellor's report touching the general condition of the Order, beg leave to report: That we have given the same careful examination, and feel that we cannot find words to adequately express our confidence in and appreciation of his labors. Entering upon the administration of his office two years ago with superb enthusiasm, and closing it with overwhelming victory, giving, so far as your committee is able to determine by the results of his energies, his entire time to the duties of his office, thereby meriting the universal commendation of the Order. Your committee, after taking a retrospect

of his field of labor, and the gratifying results, would respectfully submit the following resolution, and move its adoption :

Resolved, That the thanks of this Supreme Lodge and the entire fraternity are one and all hereby accorded to Supreme Chancellor Van Valkenburg for his services to the Order, rendered by him in his official capacity as Supreme Chancellor of the World.

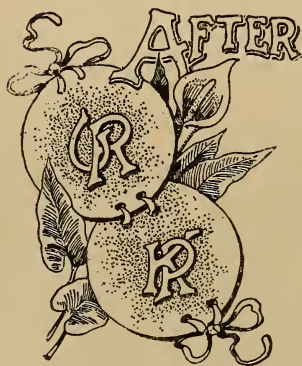
As a lawyer, Mr. Van Valkenburg is a strong advocate, possessed of sound judgment and peculiar argumentative powers. As a citizen he is liberal and enterprising, making the interests of his community those of his own, and assisting, both by his influence and more substantial means, every worthy enterprise, moral, religious, or educational. He has nobly worked his way from obscurity to prominence, and receives ample reward in the esteem of his fellow-citizens.



CHAPTER XVII.

1886—1888.

Howard Douglass, Supreme Chancellor — His Administration —
 Trouble in Pennsylvania — Gen. William Ward, Supreme Vice
 Chancellor — John Wesley Thompson, Supreme Outer Guard.



FIFTEEN years of faithful service in the Supreme Lodge, that august body, in 1886, showed its appreciation of his labors by electing to the office of Supreme Chancellor one of the earliest members of the Supreme Lodge Knights of Pythias, Howard Douglass, Supreme Representative from the Grand Jurisdiction of Ohio.

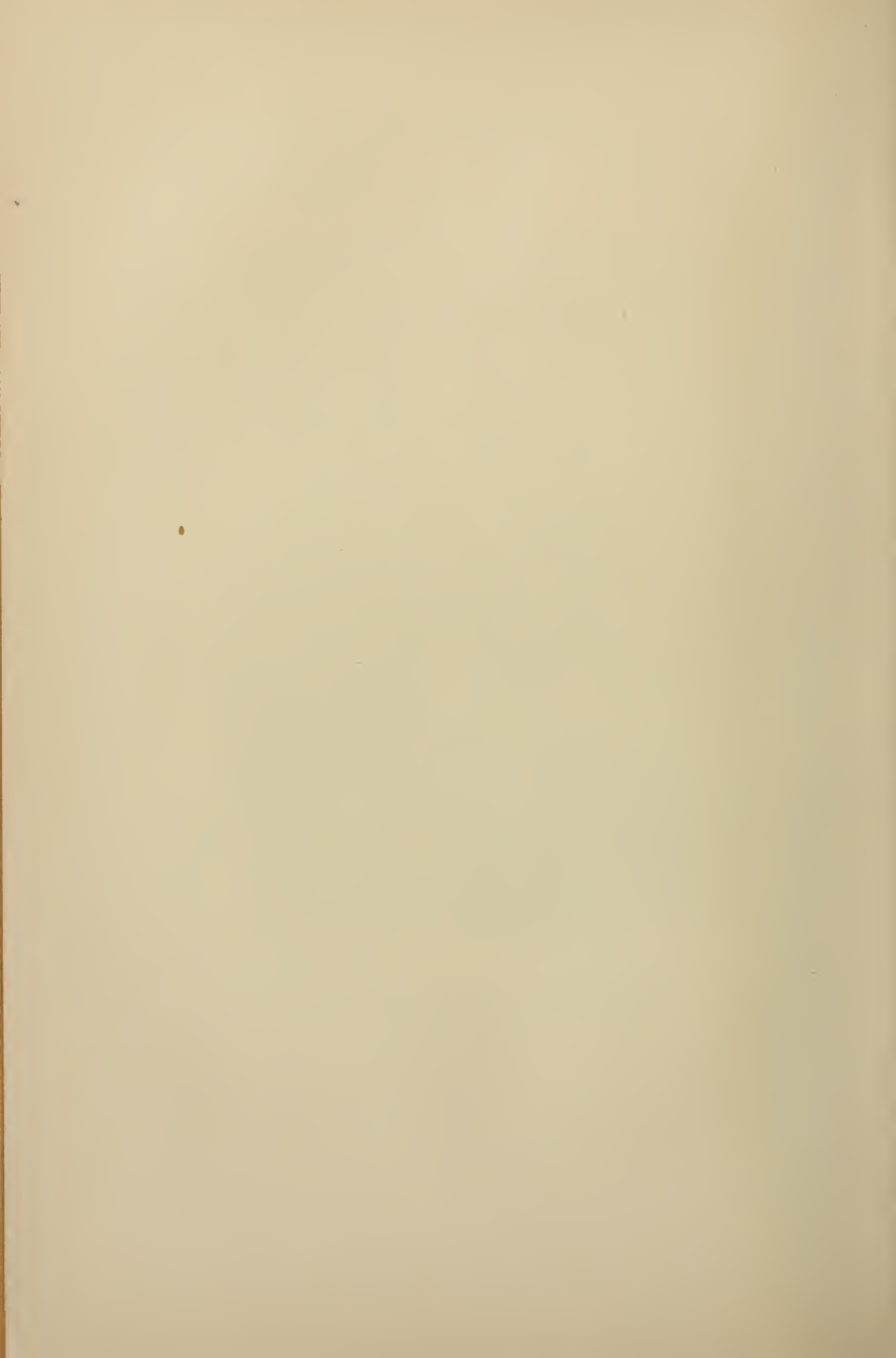
Among the names of Past Grand Chancellors reported as being entitled to seats as Supreme Representatives at the third annual session of the Supreme Lodge, which convened in the city of Philadelphia, April 18, 1871, appears the name of this justly renowned Knight and Supreme Chancellor.

The men who have received the highest honors at the hands of the Supreme Lodge are those who came into the Pythian ranks in the early history of the Order, and have remained steadfast and loyal thereto throughout its entire history. They have been the pioneers of the Order who entered the ranks in its early struggles, and have carried



HOWARD DOUGLASS,

Supreme Chancellor.



the Pythian banner into new States and Territories. This is as it should be. Not one of our Supreme Chancellors has been promoted until he had fairly won his knightly spurs in honorable though hard service for the Order, and none have devoted more time, labor, and money for the advancement of the Order than Howard Douglass, the Supreme Chancellor elected and installed in office at the fourteenth session of the Supreme Lodge at Toronto, Ontario, July, 1886. He early took an active interest in the young Order, and stood firmly by its colors through all the storms of the Conclaves, the defalcation of Barton, and the consequent financial ruin and threatened disruption, never losing faith in the ultimate success of the Order over which he now presides. He worked solely to secure the success of the Order, and not for personal preferment. Content to work rather than to seek positions, it was not until 1882, eleven years after he first entered the Supreme Lodge, that he permitted himself to be brought before that body as a candidate for official position, although he had, prior to that time, been urged by his many enthusiastic friends to allow his name to be used. In 1882, however, he at the last moment before the election yielded to the importunities of his friends who presented his name for the position of Supreme Vice Chancellor, and although not successful in the race he received a remarkably complimentary vote. His name was again presented at the session of 1884, at New Orleans, and he was most handsomely elected to the office of Supreme Vice Chancellor. Two years later and the Supreme Lodge said with one voice, "come up higher," and placed the gavel of supreme authority in his hands, believing that he who for fifteen years in the Supreme Lodge had worked so faithfully and well would also be faithful in the discharge of the highest trust that could be reposed in him.

Upon the announcement of the vote for Supreme Chancellor, Howard Douglass thanked the Supreme Lodge in eloquent terms, and his address being so thoroughly Pythian in spirit, is deemed worthy of repetition here. He said:

Officers and Representatives of the Supreme Lodge, Knights of Pythias:

KNIGHTLY SIRs AND BROTHERS: For the highest gift of honor in your power to bestow, and especially for the renewed confidence and esteem you have so unanimously manifested towards him upon whom that honor has now fallen, no words, no set form of speech, can adequately express my feelings or convey to you the thanksgiving of my heart. You have again, by a supreme act of friendship, reduced to poverty the "mother tongue," and I am sure there is no other language on earth capable of supplying my wants in any appropriate frame of expression.

But if those more natural and reciprocal signs, as displayed through the tender emotions of the heart and the nobler workings of the mind, are of any value in this presence, it is certain that my appreciation of your knightly favor will be fully recognized.

If, indeed, it were possible to wholly unbosom and show the various forms of exalted feeling now at work in the "Supreme Lodge" of my heart in the endeavor to exemplify what is due you in wealth of thanks, you would probably acknowledge "the honors even," at least so far as the tokens of friendship are concerned. Still, you are aware, while I am deeply conscious of the fact, that were the interest compounded on your favors previously conferred upon me, I would be forever in arrears. Those of you who were present at our last session on a similar occasion—that of my preference for second position by your suffrages—may recall to mind the silent yet natural expression of my feelings at that time. Allow me to assure you that my heart has not changed in quality or power of feeling towards you. It has only become more familiar with and appreciative of your matchless bounty.

I shall endeavor to prove to you by an exemplary zeal and course of conduct, by an impartial courtesy, and promptness in

every official act, that your exceeding great confidence and esteem has not been misplaced; and if honest purpose, unswerving loyalty and devotion to the interests of our Order are the proper criterions in judging official and fraternal acts, I hope to deserve at the close of my administration the only reward to be coveted at your hands: "Well done, thou good and faithful servant."

My greatest desire at this moment is to be able to fully grasp and appreciate the import of the authority committed to my keeping under the solemn obligations imposed upon me; and in this spirit of acceptance alone do I ask both your collective and individual support in the performance of my duties. I feel that without your most charitable and earnest desire for my success, and your most zealous co-operation therein, the prospect before me would appear forlorn, hampered as I would be at the start by perplexities of mind and heart that would weigh heavily upon every action. But assured of your knightly generosity of soul, and by observing the wise course marked out by my illustrious predecessor in office, I feel already confident that there is nothing to oppose, save that natural short-coming in human wisdom to which all are liable, but which, even in my humble experience, I trust will always "lean to virtue's side."

I shall strive to hold fast to the text as well as the spirit of the laws as devised in our Constitution, and deployed through the wisdom of your legislative acts and decisions, and to show no partiality or favor in conflict with the majority opinion of this body or the general welfare of the Order—always bearing in mind that you are the controlling power and directing head, of which I am but the instrument and executive right arm.

During the interval of your control, in the functional performance of the duties of this office I shall exercise no policy at variance with the best approved traditions and usages of the Order.

Brothers, aside from any serious consideration of the duties attached to my position, we have before us in the immediate future the most pleasing prospect to contemplate.

The exceeding harmony and unity of spirit and action existing throughout the brotherhood, the marvelous showing of numerical and financial increase in every rank, the more general

adoption and greater uniformity of wise methods and rules of action governing every lodge and department of the Order, all point toward a continuation, and even more rapid development, of growth and prosperity.

Since heaven's bow of beauty was set in the cloud there has never appeared a brighter promise, a more glorious hope of world-wide Friendship, Charity, and Benevolence, than arches the Pythian horizon to-day. We have passed out of the glimmering dawn of infancy, the darkening storms of early youth, and have emerged into the noontide splendor of success in a career of moral grandeur and usefulness upon which all people under the sun may look with pride, with hope, and with gladness.

We have put on the full chivalric uniform of knightly manhood, and now stand "four square to all the winds," foremost in line among the greatest institutions of earth.

I congratulate you upon having met in council, under such favorable circumstances, on the soil of that Empire whose girdle of conquest encircles the earth and marks the northern boundary of our own. We have occasion to rejoice over our first united effort to get a good staying hold upon that girdle, and to capture the millions of brave hearts that throb within it. Let us show by our knightly deportment, by every manly act of courtesy known to our brotherhood of the States, where we so mightily prevail, that we are equal to the task of foreign conquest, and worthy of the great prize. But let that conquest be mainly on the one side of the nobler qualities of mind and heart, on the other, the subjugation of false pride, envious strife, and unruly passions, if any exist in our bosoms, and the cultivation of mutual brotherly relations of knightly esteem, that we may wisely and prudently accelerate our gathering strength, and add, if possible, a more resplendent lustre to our character as an Order. The fact that we are a closely united brotherhood, that our lines of jurisdiction are drawn for convenience or utility rather than as a sign of separation, whether between nations or parts of one nationality, that they really are the golden threads which interweave and bind all parts into one grand union of strength, and that our relations to all peoples, governments, and institutions are cosmopolitan, the kindly offerings on our part of peace, good-will, and friend-

ship should be the source of heart-felt pride and gratification to every true Knight. May we not indulge the hope that at no distant day a certificate of lodge membership, with the Knights of Pythias seal attached and properly attested, will be a ready passport in our country, and find a Pythian welcome in every part of the world where civilization has made a footstep or founded a home? When that time comes, as sure it must, the record of any other secret or benevolent order will appear by the side of our brilliant verse a mere punctuation mark in the great charter of modern events.

Meeting upon this beautiful and time-honored spot of the Old Dominion, we are reminded of the historical fact, an interesting one, perhaps, in this connection, that this is the very place where the first Knight was created on Canadian soil. But the subject on whom that honor was conferred was a British General, and he was made a Sir Knight by the sovereign power of England for having captured an American fort just across the border. That place was Detroit, now one of the strongholds of our Order, which is gallantly represented here to-day in victorious possession of this new Pythian stronghold, a case of ample reparation, it would seem, for any former mistake of violence or improper conception of real knighthood among ruling powers. From such an historical incident, a pleasing contrast of occurrences, we may note an illustration of the idea that friendship and gallantry of action are closely allied. They are indeed of the best fibre of the human heart; friendship more distinctly improved by association and the spread of intelligence. It has been called that mysterious cement of the soul that builds stronger than adamant the foundations of society, in support of the greatest of all beliefs among men—the only creed that will outlast the ravages of time and faction—"The Brotherhood of Man and the Fatherhood of God." The greatest hindrance to the thorough establishment and working of this creed is the old snare-set policy of cultivating the understanding at the expense of the heart.

Let us not forget that we who are joined together for the exemplification of Pythian virtues, but receive the lighted torch of wisdom and experience from those who have preceded us, and hand it along to the next. In fulfilling our glorious office let us

also remember that the principles of our Order are but the inspirations of common sense, and belong of right to all mankind. Let us seek to extend them, therefore, that they may become more universally applied, until this most beautiful, symbolic system of Friendship, Charity, and Benevolence for the government of all hearts is so firmly established that selfish combinations of power and misrule will be forever banished from human society.

Brothers, I again extend to you, individually and as a body, the most cordial greeting of my heart, and again thank you.

Supreme Chancellor Douglass, immediately after assuming the duties of his high office, went to work in an earnest and careful manner to bring everything into complete harmony with the Constitution of the Supreme Lodge. For this purpose he took up the Constitution of each separate Grand Lodge, and wherever he found provisions in conflict with the Supreme Lodge law he noted them, and pointed out to each Grand Jurisdiction the mode for remedying such defects. This work was not done for his own glorification, but solely and entirely for the good of the Order. To his suggestions and mandates every Grand Lodge yielded implicit obedience in regard to the alterations and amendments required, with the single exception of the Grand Chancellor and Grand Lodge of Pennsylvania. The following are the two chief reasons presented for refusing to obey the mandates of the Supreme Chancellor:

First. A certain resolution adopted by the Grand Lodge of Pennsylvania, July, 1870, to wit:

Resolved, That the Grand Lodge of Pennsylvania, under its charter and constitution, is the supreme authority of Pythian Knighthood for all the purposes of State jurisdiction; that it is irregular and improper for the Supreme Lodge to interfere with, or issue orders to, the Subordinate Lodges in this jurisdiction, or to attempt to enforce any orders upon them during the recess of this body, or through any other agency than this Grand Lodge. (Journal Grand Lodge of Pennsylvania, July, 1870.)

Second. That the Grand Lodge of Pennsylvania is an incorporated body "under the laws of the Commonwealth

of Pennsylvania," by a decree of the Supreme Court of Pennsylvania made on the 24th day of May, 1871. These articles of incorporation were amended on the 8th day of April, 1876, in due and legal form.

The said amended Charter of Incorporation is now in full force and effect, and vests in the Grand Lodge of Pennsylvania, by authority of the Commonwealth, the exclusive power of making and altering its Constitution.

Article III of said amended Charter of Incorporation is as follows, viz.:

The said corporation shall have full power and authority to enact and enforce a Constitution and such Rules and By-Laws as they shall consider necessary for the regulation and government of said corporation, and the promotion of its interest, and the same to alter, add to, and amend in such manner as the Constitution and By-Laws may prescribe. The Constitution and Laws now in force shall be and remain good and valid until altered, amended, or abrogated by said corporation; provided, that such Constitution, Rules or By-Laws shall not be repugnant to, or inconsistent with, this charter, or the Constitution or laws of the United States, or of the Commonwealth of Pennsylvania.

In brief, then, Pennsylvania, through her Grand Lodge, claims the exclusive right to frame her own Constitution, regardless of the Supreme Lodge. This is fully set forth in the following series of resolutions adopted by the Grand Lodge of Pennsylvania in January, 1869, upon the ratification of the then submitted Constitution of the Supreme Lodge, viz.:

WHEREAS, This Grand Lodge has been officially advised of the adoption and promulgation by the Supreme Lodge of a Constitution for the government of this and other Grand Lodges and the Subordinates under their jurisdiction; and

WHEREAS, This Grand Lodge being desirous at all times to render a cheerful obedience to all lawful mandates emanating from said Supreme Lodge; and

WHEREAS, This Grand Lodge is of opinion that the said Supreme Lodge, by its action in promulgating said Constitutions, exceeded

its legitimate powers, and unlawfully endeavored to deprive this Grand Lodge of one of its most vital and important functions; therefore, be it

Resolved, That this Grand Lodge not only denies the right or power of said Supreme Lodge in the premises, but claims the exclusive right to form its own Constitution and that for the government of its Subordinates. Be it also

*Resolved, That this Grand Lodge now proceed to adopt a Constitution for its government consistent with, and in conformity to, the Constitution of the Supreme Lodge, and that approval thereof be respectfully demanded of the Supreme Lodge.**

These resolutions show that the claim of Pennsylvania was older than the "Articles of Incorporation" above referred to. The Supreme Chancellor claims, as does the Supreme Lodge, that the Supreme Lodge is the head of the Order, and that in the interim of the sessions of the Supreme Lodge, then the Supreme Chancellor is the supreme power. Thus is the issue joined between Pennsylvania and the supreme head of the Order. The question must be settled once and for all time, and it can not be settled too soon.

With the exception of this cloud that has arisen in the Keystone State, the sun has cast its brightest beams upon the administration of Supreme Chancellor Douglass. Every department of the Order has prospered under his administration. The Endowment Rank has added largely to its numbers and increased in usefulness to the Order. The Uniform Rank, of which Supreme Chancellor Douglass has ever been an ardent advocate and supporter, has not, in all its history, had such success as under his administration. The growth of the Grand Jurisdictions and Subordinate Lodges has been almost phenomenal.

Turning now from the work and growth of the Order to its Supreme Chancellor, we present a short sketch of his personal history, which is worthy the attention of the Knighthood everywhere.

* From circular of G. C. Colton, of Pa., in response to the demand of S. C. Douglass.—AUTHOR.

SUPREME CHANCELLOR HOWARD DOUGLASS

Was born in Cincinnati, Ohio, January 21, 1846. He comes of stock that helped to form some of the earlier settlements of the North Atlantic coast, mainly in New Jersey. His father and grandfather were born in Newark, and he passed several years of childhood in that city amid scenes familiar to many of his more immediate ancestry. He received the greater part of his education in the public and high schools of his native city. He was obliged to forego a thorough collegiate course on account of illness caused by asthma, which ailment, less severe, still clings to him; but, notwithstanding this, he entered with zeal and determination upon the study of law; in due time received his diploma from the Cincinnati Law School, and after serving as clerk and assistant in his father's office, passed examination before the law board of Columbus in January, 1867, was immediately admitted to the bar and commenced the full practice of law at the early age of twenty-one years. He continued in partnership with his father until 1875, when he took entire charge of the old office. Since then the rich promise of his earlier struggles and devotion to business have been fulfilled, and the expectation of himself and friends realized in the larger performance, wider influence, and higher standing he now enjoys at the Cincinnati bar. There are few, if any, attorneys of his years and experience in the West who have a larger clientage or more lucrative and substantial practice.

Hon. Howard Douglass has, without personal effort, and in most instances against his own preferences, been called to the enjoyment of public honors. He has for many years served as trustee for the school district in which he resides, and represented the same for several years in the School Board. He was twice elected a mem-

ber at large of the Board of Education by an overwhelming majority of the popular vote, which office he now holds. He served two terms as president of that board, refusing a third. He was for several years president of the board which had charge of the public library, and continued to act as chairman of the most important committees. In 1884 he was appointed by the Mayor of Cincinnati a member of the Work-house Board of Cincinnati, a very responsible position, as this body, consisting of five members, has charge of the officers and employes of an institution which contains an average of six hundred prisoners, for whose safety and management it is held accountable. He shortly afterward resigned, but was soon reappointed for five years, and elected president of the board.

He has frequently been urged by members of his own party, and nominations have been tendered him in advance, to run for political office, such as Mayor, State Senator, member of Congress and Lieutenant Governor, but he has invariably declined.

Howard Douglass is an active member of several of the leading benevolent and secret organizations, having reached the 32d degree Scottish Rite in Freemasonry. He is more active and widely known among the Knights of Pythias, having by meritorious service and conduct attained an equal footing among the oldest and most prominent members of the Order. He was knighted in May, 1869, and so impressed with the simplicity of the work and its exemplification of the principles of Friendship, Charity, and Benevolence, that shortly afterwards he organized Douglass Lodge, No. 21, which has now become in membership, influence, and wealth the strongest in the State of Ohio, and is rapidly increasing. In 1870 he was elected Past Grand Chancellor for services that, in value to the Order, stand unrivaled in the jurisdiction, and at the Grand Lodge of that year he was elected Supreme Representa-

tive. In November, 1878, he organized Douglass Division, No. 2, of Ohio, U. R. K. P.

Strong in his attachments to friends, sincere and ardent to the line of enthusiasm in discovering and pursuing the right pathways to success, he is indefatigable in advocating and pushing forward the new ideas and progressive features of the Order. He is eminently well-fitted for the position of presiding officer in any order, being keen to perceive, without undue haste to decide, but prompt and firm in his rulings and the execution of a decision once rendered. An occasion well calculated to exhibit the higher qualities of head and heart was during the unprecedented floods of 1883 and 1884 on the Ohio river. He was then President of the Board of Education, and it was mainly through his forethought and prompt action that thousands who were made homeless and destitute by the swelling waters were timely sheltered and provided for in the public school buildings of Cincinnati bordering on the flooded districts. He was also active and vigilant in procuring and forwarding supplies of food, clothing and funds to the distressed of our brotherhood in cities above and below the "Queen City."

He is a tireless worker, and any task, no matter how arduous, once undertaken by him, is assiduously pursued until successfully accomplished. But it is for qualities of the heart rather than the head that our brother is esteemed by all who enjoy the privilege of his acquaintance. He is a Knight of Pythias in every sense of the term, faithful, self-sacrificing, possessing all the attributes of soul that characterize the highest type of God's creation. Of a sunny, genial disposition, quick of appreciation, full of genuine humor, and, withal, an accomplished gentleman, he is socially a most agreeable companion, and is constantly surrounded by a host of kindred spirits who are capable of admiring such qualities.

GEN. WILLIAM WARD, S. V. C.

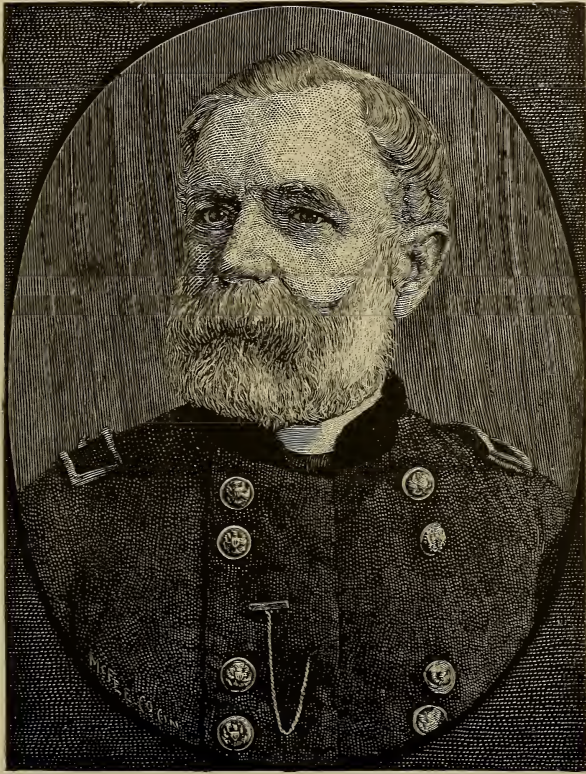
The second officer of the Supreme Lodge for this period is General William Ward, of New Jersey, and, following the custom of the Supreme Lodge, he will be the successor of Supreme Chancellor Howard Douglass.

General William Ward, Supreme Vice Chancellor, and Supreme Representative, was born in the city of Newark, N. J., where he still resides. He was identified with the manufacturing and mercantile interests of the city of his birth until the War of the Rebellion, when he gave up his business as merchant to become Captain of Company D, 8th Regiment New Jersey Volunteers, and was mustered into service August 29, 1861.

The 8th Regiment was assigned to General Hooker's Division, which eventually became 2d Division, 3d Army Corps. He took part in the blockade of the Lower Potomac during the Winter of 1861-'62. Went to the Peninsula in April, 1862, and participated in the siege of Yorktown, battles of Williamsburg, Seven Pines, Fair Oaks, Seven Days' Retreat, and Malvern Hill. In July, 1862, he was commissioned as Lieutenant-Colonel, and assumed command of the Regiment, the Colonel being absent on account of wounds received.

Hooker's Division was among the first to leave the Peninsula and join in the Pope Campaign, and while Col. Ward was at the head of his Regiment at the Second Manassas, he received two balls through the left arm, one through the right leg below the knee, and one above the knee, and one through the nose. The arm was so shattered that the surgeons were compelled to amputate it at the shoulder joint, while the wound in the leg has never healed. These wounds disabled him from future service in the field and kept him confined three years.

Upon regaining sufficient strength he was appointed Assistant City Clerk in 1867, and in 1868 he was promoted



GEN'L WILLIAM WARD,

Supreme Vice-Chancellor.

to City Clerk, remaining there until July, 1869. He was then appointed Postmaster by General Grant, where he remained until 1886.

His service in the Order has been continuous since his initiation in 1869. He was elected Grand Vice Chancellor in 1875, Grand Chancellor in 1876, and in this office headed the Jurisdiction of New Jersey at the great centennial parade at Philadelphia, receiving especial commendation for his excellent management on that occasion. He was elected Supreme Representative first for the session of 1878, at Indianapolis. His ability and excellent judgment caused him to be placed on the very responsible Committee on Endowment Rank at this session, followed at the next session by becoming a member of the Finance Committee, and succeeded to the chairmanship of the Finance Committee at the session at New Orleans, 1884.

Faithful to every trust, zealous for the welfare of the Order he loves, sparing no effort or thought to advance its interests, he commands the respect of all his associates in the Supreme Lodge, while his large, loving heart secures the affection of those who know him best.

In his own jurisdiction Supreme Vice Chancellor Ward is looked upon as a tower of strength, and there is scarcely a Castle Hall in New Jersey but that has felt the benefit of his kindly counsel. His whole life in the Order has been one of great activity and zeal, and the efforts he has put forth to elevate the tone and dignity of the Order in this State have been crowned with great success. The Order in this jurisdiction at the present time holds a very marked position among our secret organizations, and this is due mostly to his clear foresight and keen judgment. No member of our Order to-day is as well known and universally admired throughout the jurisdiction of New Jersey as the subject of our sketch. He is constantly being called upon from various lodges to visit them and talk to

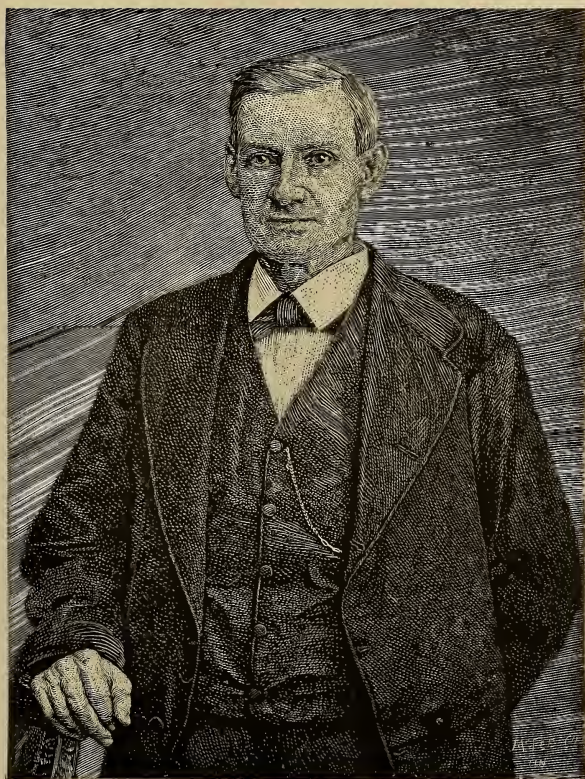
them about the Order, and, unless prevented by some good reason, he gladly responds to the calls upon him. The amount of good he has done in his State is fully known to every Knight in New Jersey.

General Ward's prominence as a citizen of his State, his many years of activity in public life, in which he exhibited unusual ability, and which served to draw out those characteristic features of strict integrity and honesty in all his dealings with his fellow-men, drew around him a large circle of friends, and no man enjoys more fully the confidence of the people than he. His service as postmaster of Newark for twelve years has brought him more prominently before the people as a man of sterling qualities. This fact, together with his labor in behalf of the Order, has been the means of bringing into its ranks many of our best citizens, and the jurisdiction looks up to him as its great benefactor.

His re-election so many times by the jurisdiction as Supreme Representative only faintly exhibits the entire confidence his constituents have placed in him, and his election as Supreme Vice Chancellor in 1886 fully proved the esteem and confidence reposed in him by the Supreme Lodge.

JOHN WESLEY THOMPSON.

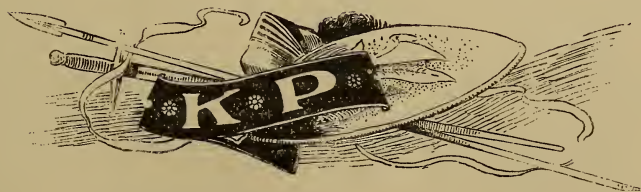
John Wesley Thompson, Supreme Outer Guard, was born in Washington, D. C., May 4, 1827. Having had a limited opportunity of education, at the age of sixteen years was apprenticed to the plastering business, and followed the same until 1849. In January, 1850, he entered the Ordnance Laboratory, Washington Navy Yard, and has been continuously so employed as quartermen and foreman, and the latter position he still holds. In 1861 he was commissioned by President Lincoln a first lieutenant in the District Militia. He was one of the organizers of the paid Fire Department of Washington City, and Presi-



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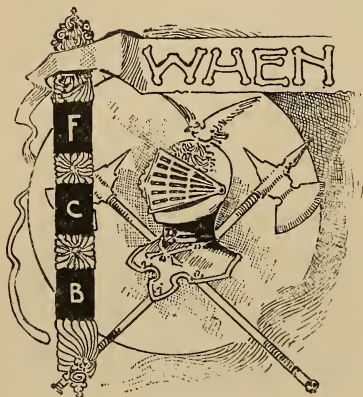
Supreme Outer Guard.

dent of the Board of Fire Commissioners for four and half years; he was also a member of the Board of Health. His connection with the Order of Knights of Pythias began March, 1868, being a charter member of Calanthe Lodge, No. 11, K. of P., and its first Chancellor Commander. He entered the Grand Lodge of the District of Columbia and was elected Grand Vice Chancellor, January, 1869, and upon the resignation of Grand Chancellor, was elected Grand Chancellor to fill the unexpired term. He was elected Supreme Outer Guard in 1876, and has continuously filled said office to date. He is a member of Washington Division, No. 1, Uniform Rank, and a member of Section No. 6, Endowment Rank. He was admitted as a member of Bay Side Lodge, No. 66, I. O. O. F., in St. Michaels, Talbott County, Md., July 29, 1849. Withdrawing February, 1864, and connecting with Harmony Lodge, No. 9, Washington, D. C., passing the chairs of the Lodge, and entering the Grand Lodge, was elected Grand Warden, July, 1870; Deputy Grand Master, July, 1871; and Grand Master, July, 1872, always taking an active part in the organizations.



CHAPTER XVIII.

ENDOWMENT RANK.



THE organization of the Order was effected, it was decided that the Knights of Pythias should be simply a benevolent society. It was not thought to carry that benevolence beyond the actual wants of the members during their lives, and to provide for the burial of the dead, and care for the widows

and orphans of deceased Knights, as their necessities might require. But larger benevolent plans by and for the Knighthood soon began to be devised. While much had been expended in the charities above named, this, in the judgment of many, fell far short of the good that might be accomplished by united effort for the more substantial relief of those whose homes might be destroyed when the stay and support of the family should be taken away by death.

At the seventh annual session of the Supreme Lodge, held in Washington, D. C., May, 1875, these views culminated in a proposal to establish a "Knights of Pythias Benevolent Association." The plan was first presented to the Supreme Lodge by Representative B. F. Ludwig, of

Alabama, and its name and the objects were very tersely stated in the proposed constitution as follows:

ARTICLE I.

SECTION 1. This Society shall be known as the KNIGHTS OF PYTHIAS BENEVOLENT SOCIETY, and by that name is incorporated under the laws of the Supreme Lodge, Knights of Pythias of the World.

SEC. 2. The business and the object of this Society shall be to give financial benefit to the widows, orphans, heirs, or devisees of deceased members.

The plan contemplated a board of directors of not more than two members from each Grand Lodge Jurisdiction of the Order, each to serve for the term of two years, the first board of directors to be composed of members of that Supreme Lodge session. The plan for providing a mortuary fund was to be by assessment. It provided for a board of medical examiners, to "consist of three regularly educated physicians," their duty being to make personal examination of all applicants reported to them by the officers or agents of the society, carefully examine all risks, and, to the best of their ability, guard the welfare and safety of the society.

The requisite qualifications for membership were that the applicant must be an affiliated member of the Knight's Rank; sound and in good health, and between twenty-one and sixty years of age. The membership fee was fixed at six dollars, and the assessments for the payment of death losses were "to be on a sliding scale" according to age, so that each member should be required to pay in the ratio of the mortality of his own age, the ratio to be ascertained for periods of ten years each. The total amount to be paid to the widow or heirs was in no case to exceed five thousand dollars.

It also provided for a permanent fund to be raised from membership fees, and from the unused assessments; said fund was to be securely invested by the board of directors to be used for the following purposes: First, that benefits might be paid to the heirs or legal representatives of deceased members, before the assessments are collected from the survivors; second, to insure stability and perpetuity, to make up the deficit caused by those who fail to pay assessments, and for whom benefits have been paid, and to provide for other contingencies that may arise; third, to pay for printing, and all other necessary expenses of management.

It might have been well for the Committee on Endowment Rank two years after this plan was presented to have re-examined it, and profited by some of the very wholesome suggestions contained therein. The plan had in it some excellent features, which would have made it a far better basis for the starting of an endowment or insurance rank, than the one adopted in 1877. Brother Ludwig evidently had faith in the ultimate success and growth of his project, for, in the second section of the article, creating a permanent fund, he provided that: "Whenever the board of directors by a two-thirds vote shall decide that the permanent fund *is larger than required* for the purposes herein named, benefits may be paid out of the permanent fund without making assessment upon the surviving members, who have been members of the society for *five full years*."

This plan of insurance was referred to the Committee on Law and Supervision, who, after careful consideration, offered the following resolution:

Resolved, That the proposed "Constitution for the Knights of Pythias Benevolent Society" be referred to the Committee on the State of the Order, to report at the next session.

The resolution was adopted, and the whole matter went over. At the session of 1876, the Committee on the State of the Order made the following report:

The Committee on the State of the Order, to whom was referred "A Proposed Constitution for a Knights of Pythias Benevolent Society," submit the following report:

Your committee, after a careful examination of said constitution, recognize that it contains the essential requisites of a proper basis upon which to organize and institute a society of the kind and character proposed; and, in the opinion of your committee, if the Supreme Lodge should determine at this time to authorize the institution of an organization of the kind, and for the purposes proposed, said constitution should be referred to the Committee of the Whole for discussion and amendment.

They therefore recommend that said proposed constitution lay on the table until the — day of this session, at — o'clock, at which time the same shall be considered in Committee of the Whole.

This report was recommitted to the same committee, and later in the session they presented another report very different from that which might have been expected, after their seeming endorsement of the proposed constitution. The final report on the proposition was:

The Committee on the State of the Order, to whom was recommitted the report on page 1273, on a "Proposed Constitution for a Knights of Pythias Benevolent Society," report that in the judgment of your committee *it is inexpedient*, at this time, for the Supreme Lodge to *adopt, endorse, or sanction any* organization of the kind and character, as provided in the document submitted. The committee recommend that the whole matter be indefinitely postponed.

This report was adopted, and thus the plan for a general endowment society, to be co-extensive with the Supreme Jurisdiction, was not *killed* but *put to sleep*, to be wakened with a stronger force and more vitality at the following session of the Supreme Lodge.

While Brother Ludwig's plans were not endorsed at that time, yet to him is due the honor of being the father

of the Knights of Pythias endowment or life insurance Rank, under the fostering care and guidance of the Supreme Lodge, and the members of the committee that reported adversely to him have since become warm supporters and advocates of our Endowment Rank.

The question of life insurance was destined to play an important part in the future legislation of the Order. S. S. Davis, then the Supreme Chancellor, in his report to the Supreme Lodge in 1876, said on this topic:

The subject of compulsory insurance has been agitating the minds of members in some jurisdictions, and now is brought before you for definite action. The Grand Lodge of Illinois has adopted such a law as an amendment to their constitution for Subordinate Lodges, and makes it binding upon all their members to pay the assessment. This law has met the opposition of the members of some of the lodges who decline paying the assessments until the measure is approved by the Supreme Lodge. Others have paid the assessments under protest, I am informed, and wait your action. The Grand Lodge of Minnesota also passed such a law, and submitted it to me for approval. I did not wish to rule on so important a matter, especially as the subject was submitted to you at the last session. I suggested that the law be brought before your body for consideration and settlement. It is contended by some that such a law is necessary to the existence of the Order in their localities, to the end that larger funeral benefits may be guaranteed to the members. I confess there are many valid objections to this view. Had it been a law from the beginning it would have worked no hardship to the present membership. Now there are many members who could not pass a *sufficiently rigid medical examination* to entitle them to membership; and to force in such, on an equality with others of better health, would eventually result in large and frequent assessments. To introduce such a provision now would virtually be engrafting a new feature upon our Order; one that was not intended or contemplated, and the matter should be carefully considered by this body before permitting it to be enforced in

any jurisdiction. Although it may be favorably received by some lodges, I fear it would result in ruin to others. If it is thought advisable, however, to establish this insurance feature in our Order, I would suggest that an *Insurance Rank* be adopted, working independent of all others, (*i. e.*, Ranks,) except that none of lower Rank than Knights should become members, and all to pass a proper medical examination. This method would require great care in the preparation of the laws and rules governing it, but might be made as practical as any other system.

No member of the Supreme Lodge could be in favor of a compulsory system of insurance, and Supreme Chancellor Davis, in the above report, struck the key-note, that had first been touched by Brother Ludwig, of Alabama, when he suggested the advisability of a separate Rank. One peculiar trait of Brother S. S. Davis is brought out very plainly in the closing portion of this part of his report, viz., his extreme caution. He closes this portion of his report with these sentences: "We cannot well afford to make any radical changes in this direction which will impose greater financial obligations upon the members than at present required, or that will cause any dissensions and divisions. We need peace and uniform laws until the Order shall have rallied from the effects of past changes, and the present business depression."

It is not our intention to go into any review of what might be termed state legislation on this question of life insurance, being content to notice only such matters as were acted on by the Supreme Lodge for the Supreme Jurisdiction, to show the feeling of the leading spirits of the Order on this subject.

With the report of the Committee on the State of the Order, on the constitution presented by Brother Ludwig, the legislation of the Supreme Lodge for the session of 1876, on the subject of endowment or life

insurance, closed. The subject, however, was still agitated, and the sentiment in its favor became stronger month by month, until the Supreme Lodge convened in its ninth annual session at Cleveland, Ohio, in August, 1877. Shortly after the gavel had called that body to order, Supreme Chancellor S. S. Davis, in his address and report to the Supreme Lodge, again brought the subject of an Endowment Rank to the attention of the Supreme Representatives. He said on the question of

ENDOWMENT :

As this matter came before you at the last session, and so emphatic an expression was given relative to it, I did not intend to refer to it in my report at this session. But judging from reports and letters received from several jurisdictions, it is a matter that affects the existence of the Order in certain localities. This being the case, it should receive your serious consideration. You have wisely determined that a compulsory enactment embracing the endowment plan, compelling *all* members of the Order in any jurisdiction to comply with it, is impracticable if not impossible. There is now a strong desire that some plan may be adopted that shall embrace all the practical features of other organizations that have adopted this system of insurance, and which shall be universal in its application and management, with all those who shall voluntarily enter into it. Many plans have been suggested, but I believe that this can be done in no way so well, and result in so great benefit to the Order generally, as to create a Rank that shall cover this whole question, and embrace all the wise features of other organizations. * * * *

I have given this matter much thought, and I fully believe that it would meet the demand of all who so much desire this feature adopted, and that it would create an interest in the Order which nothing else could. It certainly would in no way embarrass the present working and prosperity of our Subordinate Lodges. It will prevent our members seeking other organizations that have this feature so prominent. It will prevent the great draft upon our Order by suspensions for non-payment of

dues, which has been larger the past year than ever before. I have received letters from officers and prominent members of different jurisdictions, saying if some steps are not taken soon by the Supreme Lodge in this direction, their lodges, both Grand and Subordinate, will cease to exist. These representations and appeals have induced me to take the position I have, and to urge this matter on your attention and careful and prompt consideration. Some facts have come to my knowledge which I am not at liberty to speak of here, which leads me to feel the importance of some action at this session, and to urge it as I do. Before you reject this matter entirely, I trust you will give it your serious and unprejudiced consideration. I would recommend that this subject be referred to a special committee early in the session, and that they be requested to report at the earliest moment possible.

The foregoing portion of the Supreme Chancellor's report was referred to a special committee consisting of W. Bryce Thompson, of Tennessee, John H. Meech, of New York, and James W. Mavity, of Kentucky, and afterward, on motion of Representative Thompson, Past Supreme Chancellor J. H. Rathbone was added to the committee.

Prior, however, to the appointment of the committee on the Supreme Chancellor's report, Representative James W. Mavity, of Kentucky, offered the following resolution in reference to the Endowment Rank:

Resolved, That a committee of three be appointed, whose duty it shall be to prepare and report to this body, Written and Unwritten Work for a Fourth Rank of the Order, with provisions similar to those suggested under the head of "Endowment," in the Supreme Chancellor's Report.

This resolution was sent to the Committee on the State of the Order, but afterward it, with all other matters pertaining to the "Endowment Rank Scheme," as it was then called, went to the special committee above named. The members of that committee were careful, conscientious men, who earnestly desired to do all that could be done

for the best interests of the Order everywhere. The engrafting of an insurance branch upon the Order was like the launching of a new boat on an unknown sea, subject to many and severe tempests. Many there were who doubted the propriety of the Supreme Lodge taking upon itself the risk of an enterprise that was fraught with so much danger. The Order was destined to spread throughout all the United States, north and south, east and west, and in this work it was certain that its powers of cohesion would be severely tested. It was thought best not to hasten the report and work of preparation for this Rank, and a careful and prudent course was pursued by the Committee on the State of the Order, for we find that Representative S. P. Oyler, of Indiana, as chairman of that committee, made the following report, which was adopted:

The Committee on the State of the Order, to whom was referred the resolution of Representative Mavity of Kentucky, on page 1408, in reference to an endowment scheme, and accompanying papers, submit the following report:

That, having fairly examined the proposition contained in the documents, and being satisfied of the prevalence of the feelings mentioned therein, and probable necessity for the legislation asked for, the committee also recognize the danger of hurried action, resulting in crude and unsatisfactory work and action, and hence fully concur in the resolution of Supreme Representative Mavity, and recommend that said resolution be adopted.

The Special Committee on Endowment Rank then took the entire matter in charge, and examined and discussed the plans proposed for the insurance or endowment scheme, and having become more and more impressed with the wisdom of the old adage to "make haste slowly," embodied their views on the subject in the following report:

Your committee to whom was referred so much of the Supreme Chancellor's report, found on pages 1378 and 1379, as relates to "Endowment," also propositions on the same subject from the Grand Jurisdictions of Kentucky and Rhode Island, beg leave to report that they have given the whole subject a careful and patient consideration.

After hearing statements from Representatives from many Grand Jurisdictions, and reading a number of urgent communications from many quarters upon this subject, we are convinced that the adoption of a feature of this character, and its adoption at the present session of the Supreme Lodge, is a matter of exceeding importance to some of our jurisdictions, involving, indeed, the continued existence of the Order of Knights of Pythias. We therefore recommend the adoption of an endowment scheme, a participation in the benefits of which shall be optional with each member of the Knight's Rank, and shall be secured by membership in the Endowment Rank, the written and unwritten work for which we herewith submit in accordance with instructions to the committee.

The duties of the officers in the Endowment Rank, and the details in connection therewith of the process for levying and collecting the assessments, the committee have not had the time to write out in full, and having adopted a resolution to adjourn to-night, the Supreme Lodge will not have time to act upon the same in detail.

As before stated, the committee are fully impressed with the absolute necessity of this matter in order to insure the prosperity, and, indeed, even the continued existence of our Order in many jurisdictions; we recommend that the Rank herewith presented be adopted, and an endowment scheme in connection therewith.

We further recommend that a committee of five, of which Brother J. H. Rathbone shall be chairman, be appointed to perfect the Endowment Rank and scheme, and when their report is complete it shall be referred to the Supreme Chancellor and Supreme Keeper of Records and Seal for approval, who are hereby authorized to have the necessary rituals and rules, blanks, etc., printed and issued in order that the endowment scheme be put in operation at the earliest day possible.

The report of the special committee was adopted.

The Supreme Chancellor appointed Representatives Oyler, of Indiana, Thompson, of Tennessee, Griffiths, of Kentucky, and Firestone, of Ohio, as members of the committee to perfect the endowment scheme; which appointments were confirmed, and, on motion of Representative Halsey, of Wisconsin, the Supreme Chancellor, Supreme Vice Chancellor, Supreme Master of Exchequer, and Supreme Keeper of Records and Seal were added to the committee.

After the adjournment of the Supreme Lodge this special committee at once entered upon their duties. The time taken by the committee to prepare the details for such a great undertaking, which, in the language of the first special committee, was one "of exceeding importance to some of our jurisdictions, involving, indeed, the continued existence of the Order of Knights of Pythias," seems to us now to have been very short indeed, for *in less than six weeks* they made the following report:

CINCINNATI, O., September 29, 1877, P. P. XIV.

To the Supreme Chancellor, and Supreme Keeper of Records and Seal, of the Order of Knights of Pythias.

BROTHERS:—Agreeable with instructions of the Supreme Lodge, at its late session in Cleveland, the committee to whom was referred the preparation and completion of all the necessary details connected with the Endowment Rank adopted by the Supreme Lodge, have the honor to announce that they have performed the duty required of them, and submit as the result of their labors:

First. A Complete Ritual and Installation Service.

Second. General Laws for the Government of the Endowment Rank of the Order of Knights of Pythias.

Third. Constitution for Sections of the Endowment Rank of the Knights of Pythias.

The most careful and complete consideration has been given to the matter in question; and the reports of the several sub-committees acted upon, and approved by the general committee, are herewith forwarded.

In the hope that the result of our labors may prove acceptable to the fraternity, and be productive of beneficial results, we remain,
Truly yours, J. H. RATHBONE, *Chairman*.

In the light of subsequent events we can now see that it was a most dangerous cargo that was thus placed on board our Pythian craft. Supreme Chancellor Davis fully realized that this was the case, and both S. K. of R. and S. Joseph Dowdall and himself seem to have been actuated by a spirit of gentle irony when they penned and published the following:

CINCINNATI, O., September 30, 1877, P. P. XIV.

The undersigned are satisfied that the committee appointed by the Supreme Lodge, at its August session, 1877, to perfect the Endowment Rank, have performed that duty *as best they could in the short time that they were together in consultation*.

S. S. DAVIS, S. C.

JOSEPH DOWDALL, S. K. of R. and S.

They prepared not only a ritual designed for the secret or ceremonial work of this new Rank, but in addition thereto the laws that were to govern the financial and insurance system of the Rank. To those who have made the question of life insurance a life work, and who know of the long years of toil and study that the most thoughtful minds of the world have given to it, the celerity with which these plans were developed, instead of inspiring confidence in the Knighthood, brought only distrust regarding the entire scheme; and this distrust was further increased, because it was just about the time of the failure of numerous life insurance companies that seemed to be hedged about with all the precautionary measures that

could be devised by the talent and genius of the insurance profession. The entire plan seemed to the careful and prudent to be full of pitfalls and dangers for those who were expected to insure their lives and put their hard-earned money into it, and, if possible, even more dangerous to the Supreme Lodge. This suspicion, however, was not shared by all, for many did not give the subject the attention and study that it deserved.

The General Laws for the government of the Endowment Rank were divided into six Articles.

The first Article defined and prescribed the "Powers of the Supreme Lodge." This applied to its power to institute or establish this Rank, and to provide rituals, forms, etc.; to provide pass-words for the Rank; to provide for a revenue for the Supreme Lodge from the sale of supplies; to grant warrants for the establishment of Sections of the Endowment Rank, and to enact laws for their government; to provide for and define the duties of all officers; to create, hold and disburse the funds.

Article second was headed "Jurisdiction," and defined how Sections should be formed, and the numbers required for formation.

Article three provided and specified the "Officers for a Section."

Article four, on which hinged the life and perpetuity of the Rank, we give in full: "No person shall be admitted to this Rank who is not in possession of the Third or Chivalric Rank of Knight, and in good standing in the Order of Knights of Pythias, and not over fifty years of age, nor unless he be reported favorably upon by a committee of investigation, and is recommended by some competent practicing physician, (if possible a member of the Rank,) who shall have examined into his physical condition, giving a certificate in the form prescribed by the Rank, nor unless the necessary fee accompany the appli-

cation, and he pass a fair ballot; *provided*, until June 1, 1878, *all members of the Knights of Pythias may become members of the Endowment Rank without regard to age*, provided they possess the other required qualifications."

Article five provided for "Warrants and Supplies."

Article six defined the "Duties of Supreme Officers."

These laws, as prepared by the committee, were printed and sent out to all the lodges of the Supreme Jurisdiction the latter part of November, 1877. This must be said of the work of the special committee, that they tried to make the laws so plain and simple that every member of the Order could understand them. If they were not perfect in all particulars, the committee did not differ from the framers of laws in all ages and countries, and the matter of co-operative life insurance was not so well understood at that time as it is now.

Supreme Chancellor S. S. Davis, who had been most influential in bringing about the organization of this Rank, was untiring in his efforts to have it introduced into the Order generally. Where every-day experience in the working of the Rank developed omissions in the law that should have been provided for or guarded, he tried to remedy the defects by official circulars or by decisions that would tide the Rank over the shoals and rocks, and through the breakers, until this vessel, with its precious cargo, could come safely into the harbor of the next Supreme Lodge for *repairs*.

The life of this Rank is due in a very large measure to the personal work of Brother Davis. He carried it into the next session (1878) of the Supreme Lodge, and in his report to that body shows how thoroughly he had studied the workings of the endowment system, and how well adapted his mind was to master the situation, and some of the plans he then recommended have since been put into successful operation.

This Rank, although meeting fierce opposition from many sources in the Order, was not long in finding a strong lodgment in the Order.

Says Brother Davis, at the session of August, 1878, in referring to the progress of the Endowment Rank:

I can but congratulate the friends of the Rank upon its rapid growth, and the strong endorsement of the action of the Supreme Lodge at the last session. Some felt, after reading in the papers the objections raised against it, that it would struggle along with a feeble existence. Such was not my belief. I knew its friends were many, and were working earnestly for its complete success.

November 21, 1877, the first supplies were sent out from the office of the S. M. of E. * * * * * To the date of this report going to press, Warrants have been issued for 235 Sections. I am informed by the S. M. of E. that there are 3,274 members in the first Class, and 5,356 members in the second Class. Sections are instituted in thirty-five States, besides Ontario, the Hawaiian Islands, and the Territory of Wyoming. There have been two deaths in the first Class, which have been paid without making any assessment. In the second Class there have been fourteen deaths and six assessments. The increase of membership was so rapid that the maximum sum of \$2,000 was paid in the second Class to all excepting at the first death, and the full amount of \$1,000 has been paid on all deaths in the first Class. As the first Sections were instituted November 27, 1877, the work embraced in this report has been done within nine months, so far as relates to the institution of Sections and the initiation of members.

Never in all the history of society insurance was shown such remarkable growth in so short a space of time, and yet it but illustrated the abiding faith and trust the Knighthood had in the Order, and in one another, for what was this insurance but the pledge one brother made to the other to protect and care for the loved ones of the brother Knight? It was the full exemplification of confidence

that is so strongly developed by the teachings of the Order.

Supreme Chancellor Davis found a very able and earnest co-worker in the person of the then Supreme Master of Exchequer, John B. Stumph. In many respects Brother Stumph was the balance-wheel to the machinery of this Rank. He was anxious for the life and growth of this young child of the Order, and believed that it could thrive only on the proper food. He insisted upon a more thorough and rigid examination of applicants for the Rank. In his report at the session of 1878, on this subject, he charges the plan then in vogue with "looseness in admitting members," and says: "The present form of application was prepared by the Supreme Chancellor. As soon as I saw it, it impressed itself on my mind as not sufficiently guarded, and I wrote to Supreme Chancellor Davis and sent him the form the I. O. O. F. of Indiana have and still use, which I thought a great improvement, and which, with a few changes, we could adapt to our use. Said form was returned to me by the Supreme Chancellor, with the remark that *it was too much like an application for regular life insurance, which we did not want.* The Supreme Chancellor may be right in his views that we do not want so strict rules as regular life insurance companies, yet it is very clear that the nearer we adhere to the principles which underlie all life insurance, whether called Endowment, Mutual Aid, Benefit or Protection Societies, the more certain and sure the object for which we are organized will be attained. We cannot admit every member of the Order. The existence of the Rank would certainly be very limited. We must have a safety line."

This was spoken as a business man, and in a thoroughly business-like way, and though it took some time for the Supreme Lodge to get over sentimental ideas in regard to this life insurance question in the Order, it has

been getting nearer and nearer to business rules and principles every year.

A strong pressure was brought to bear from the outset to admit members to this Rank who had passed the age of fifty years, and on this subject Brother Stumph spoke in no uncertain manner in his report. He said: "The fundamental principle of our Order is against the admission to Knighthood of men over fifty years of age. They can only do so by special dispensation. It is simply suicidal to give them an endowment in addition. I have stated elsewhere, and will again state here, that an old man who can see no other good in the Order of Knights of Pythias than to get an endowment, is not a proper subject even to make a Knight of. The American tables of mortality show that starting at the age of ten years, eight per cent. die before reaching the age of twenty-one years, and twenty-two per cent. die between the ages of twenty-one and fifty, and nearly seventy per cent. die after fifty years of age. This will show at a glance the utter folly of filling up the Rank with old men. In a few years the assessments would be so frequent that the membership would be unable to pay them, and the Rank must break down of its own weight. I firmly believe that if the Rank should fail from any cause, bad management, defalcation, or bad legislation, at this or any subsequent session of the Supreme Lodge, which I pray kind Providence may prevent, the Order will not survive."

This first report of the workings of the Rank shows that from its organization to the date of closing the report for the Supreme Lodge session, the first nine months of its existence, the death losses amounted to \$19,517.

The Supreme Lodge in its legislation for this Rank, as in all other matters, has shown that it is not hedged in by any arbitrary rules, but is an Order of progress. From the first it has honestly sought for the best methods in its

management, and has endeavored to gather strength and wisdom from the experiences of similar organizations, so as to ultimately make it an absolutely safe insurance organization. That it has accomplished good for the Knighthood is beyond all question. In the first decade of its existence it has brought to the homes of our brothers, relief from want when the support that came from the brain and arm of husband and father was cut off by death. The Endowment fund that has been paid to the widow has preserved the homestead from being sold from over the heads of the fatherless ones, and has helped to educate the orphans and place them in honorable places in society, and has made of them good and useful citizens.

Said Supreme Chancellor D. B. Woodruff, in his report to the Supreme Lodge, session of 1880: "As this branch of our Order is to-day the all-absorbing one of interest to its members, so it is in my judgment the most potent one for good or ill to the future welfare of our beloved Order. If some of the evils which now exist under the present system shall be removed, and new features added, which experience suggests and safety dictates, then it will be a power for good."

Said Supreme Chancellor Lindsey, in his report at the session of 1882: "This branch of the Order is a most important one, and as a means of life insurance, should recommend itself to every member. The multiplicity of insurance societies throughout the country proves most conclusively that there is ample support for them, when conducted upon a firm basis and under equitable laws. Many associations, similar in construction to the Endowment Rank, are now existing and flourishing to a greater or less degree, and it should be our aim to establish our own organization on the best and surest foundation. The improvements in the laws made at the last session have been very beneficial to this Rank, especially the legisla-

tion which created the office of Medical Examiner-in-Chief. This officer has, in my opinion, been of incalculable service, protecting the Rank in more than one instance from bad risks."

Said Supreme Chancellor John P. Linton, in his report to the Supreme Lodge, session 1884: "In co-operative insurance, such as that of the Endowment Rank, three things should especially be considered: first, security; second, promptness in paying loses, and third, economy. It is believed the first requisite is possessed in an eminent degree by our Endowment Rank. The very nature of the organization is a guarantee more solid than a heavy reserve in possibly depreciating bonds and securities, that so frequently 'take unto themselves wings and fly away.' And the trustworthy brother who has, as Supreme Master of Exchequer,* managed the financial affairs of the Rank since its organization, has shown a commendable pride in meeting with promptness every legitimate claim for the Endowment benefit. As to the third requisite, economy in the operative expenses of the Rank at financial headquarters is peculiarly characteristic of the management. So far as economy in the cost of insurance when the losses by death are considered, this can only be secured by a careful discrimination in selecting the lives to be insured. The more rigid and thorough the examination, and the more careful the acceptance of risks, the less is likely to be the ultimate cost of insurance to those admitted." * * *

At the outset the Endowment Rank was composed of two classes, which differed one from the other only in the amount of the policy, one being for \$1,000, and the other for \$2,000, and the Knight could take either one, or he might take both, provided only that he was not over fifty years of age. At the session of the Supreme Lodge in

*John B. Stumph.

1880, three years after the establishment of the Endowment Rank, Supreme Chancellor D. B. Woodruff, in his report, brought to the notice of that body the fact that requests were being made for the establishment of a Third Class for members of the Order between the ages of fifty and sixty. Brother Woodruff says: "There are a good many members who are barred by reason of age, who were the component parts of this Order in its earlier days, and are still strongly attached to it. They did not embrace the Endowment Rank at first for various reasons. Now they desire to do so, and suggest a Class for themselves, with an assessment for that Class, etc. At their desire, I present it for your consideration, and have only this suggestion to make: That each Class ought to sustain itself, and hence the rate of assessment must be fixed to meet the expectancy of life, which in such a Class must necessarily be very high, and ultimately fail for risks to keep it up, unless by transfer from all other Classes after reaching the age of fifty, and increase the assessments in ratio, which would not be wise. I ask that the matter have proper reference."

Acting upon the recommendations of the Supreme Chancellor the Third Class was added by the necessary legislation at that session. It did not meet with any very great favor or success however, for two years afterward Supreme Chancellor Lindsey reported a membership in the Third Class of only 245; while the First Class had 11,499, and the Second Class 15,017. Says Brother Lindsey in his report: "The Third Class, created for the accommodation of brethren over fifty years of age, has not been availed of to that extent which doubtless was anticipated, but as there has been but *two* deaths in this Class since the formation, it has not proven an expensive investment to those who became members."

Experience gradually taught the Order that this Endowment feature had not been established on the proper basis, and at the close of the first year of its existence the laws regulating it were amended and changed in the attempt to remedy the defects in the system. A stricter medical examination was provided for, the position of Medical Examiner-in-Chief was created—and although his duties were not specifically defined, yet at the next session after the office was created, his report to the Supreme body shows that the office was created none too soon, and he seems to have had very decided ideas as to what the duties of such an officer should be, for he proceeded to work on the principle that “*None but lives selected with the greatest care and deliberation should be admitted to membership.*” Very safe rule, indeed. Says he, in his report, session 1882: “From October 1, 1880, to July 1, 1882, I have examined 9,287 applications. Of this number, 8,848 have been approved, and 439 rejected. Each application was subjected to the most rigid scrutiny, the labor having been personally performed, and in no case delegated to another. * * * * Of these 439 applications recommended by local examiners, without a thorough and careful examination by the Medical Examiner-in-Chief, a large number would have been admitted, and encumbered the Rank with a risk of \$889,000. Of this number, according to rules of uninsurable risks, there would have been losses amounting in the aggregate to more than \$50,000. It will be seen from the facts above stated how important and necessary it has been that in the discharge of my duties every care and precaution should be used to prevent the assumption of unsound risks. Without this great care the Rank would undoubtedly have been called upon to pay many thousands of dollars, and an injustice done to the assessment paying members.”

With the experience of over ten years, and the practical benefits that have accrued to the Endowment Rank from the office of Medical Examiner-in-Chief, the only wonder now is, that a body of intelligent men would have ever dared to go into such a venture without such an officer.

Up to 1882 the assessments were uniform for each class—the young man who had just attained his majority, and able to enter the Order, and the man of forty-nine, paid the same amount of assessments. The injustice of the system, and the danger to the Order, had become too apparent to be longer ignored or passed over. The attention of the Supreme Lodge in 1882 was called to this question in more than a single instance, and so the Endowment Rank Committee brought the matter squarely before the session for its action by their report.

They said on this question of graded assessments: "This subject has been referred to in more than one paper referred to your committee, and has received at their hands the most careful consideration. They deem the establishment of graded assessments a matter of immense importance to the Endowment Rank, and recommend the inauguration of a Fourth Class (subdivided into divisions A and B, whose endowment shall be one thousand dollars and two thousand dollars respectively), whose assessments shall be graded according to the following table, and that the matter be referred to the Committee on Law and Supervision, with instructions to prepare the laws or amendments to existing laws necessary to carry this recommendation into effect."

This recommendation of the committee was endorsed by the Supreme Lodge, and was referred to the Special Committee on Endowment Rank, who considered the matter carefully until the session of the Supreme Lodge of 1884, at New Orleans, La., when they reported an entirely new code of laws for the government and man-

agement of this Rank. By this new code of laws a Fourth Class was provided, to be governed by a graded assessment, and providing for transfers from the then existing First and Second Classes to the new class. The essential feature in which the Fourth Class differs from the other classes is found in Sec. 5, Art. V., Constitution of the E. R., as follows :

SEC. 5. The Endowment fund for the payment of benefits in the fourth class shall be derived from monthly payments by each member, said payments to be for each one thousand dollars of endowment, and to be graded according to the age of the member at the time of making application, except as provided in Section 3 of this Article, and his expectancy of life, the age to be taken at the nearest anniversary of his birthday. So much of such monthly payments as shall equal the actual cost of the endowment shall constitute the endowment fund, and the residue of such monthly payments shall be placed in a reserve fund. Said monthly payments shall be based upon the average expectancy of life of the applicant, and shall continue the same so long as his membership continues.

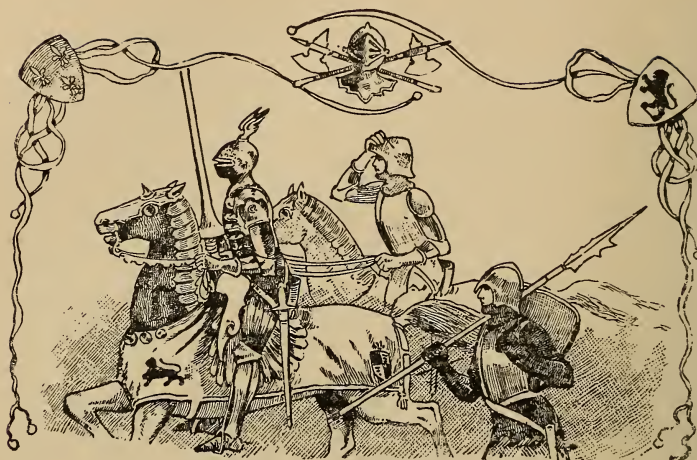
To this Section was appended a table of rates, rated according to age.

And thus, at last, the Supreme Lodge adopted the only sound policy for the management of the Endowment Rank, *i. e.*, a graded assessment, or monthly payment, based on the age and expectancy of the insured. Whether we have arrived at the *proper amount* for each age is not so certain, but the plan is the correct one, and if the amount should have to be increased no Knight should find fault, for safety and security is what we need, and this we must have, be the amount what it may. This is a fund to provide means of support and relief from want when the strong arm can no longer be lifted to provide or defend, and when the head that planned for loved ones is laid low.

Gradually, step by step, it has been placed upon a better business basis than at first, but we must always look at this Rank from a *business* stand-point, as well as from a *fraternal* view. It now secures to the beneficiaries of its members the undelayed and full payment of their certificates, whether the amount be \$1,000, \$2,000 or \$3,000, with the same promptness that is deemed the crowning glory of the old line companies.

The Rank has had provided an "Emergency Fund" to meet any epidemic. The Medical Examiner-in-Chief stands at the head of his profession, and is bringing all of his skill and learning to the protection of the Rank from bad or dangerous risks. The local examiners are being selected with more care, and those who have proved themselves inefficient or careless in their examinations are being weeded out, and careful and competent physicians and surgeons selected to fill their places.

The total amount of benefits paid by the Endowment Rank has now reached about \$4,000,000. The cost of collecting, managing, and disbursing this immense fund has been less than 5 per cent. additional, and this expense includes all of the work of establishing the Rank, cost of printing, stationery, and every other expense, including all of the transfers from the First and Second Classes to the Fourth Class. The great burden of the expense for the Rank has been lifted, and economy and fidelity in the management of the Rank is to be the future rule.



KNIGHT.

ESQUIRE.

PAGE.

CHAPTER XIX.

THE UNIFORM RANK.

THE establishment of the Uniform Rank marks the beginning of the era of permanent prosperity for the Knights of Pythias.

In the Uniform Rank we show to the world a complete military organization, systematically officered, thoroughly drilled, that might in case of need be utilized as a means of untold good for the defense of the national government, and with credit to the Order.

Viewed from a patriotic stand-point, this Rank, whether in the United States or the British Dominion, stands not only as the representative of a fraternal and benevolent organization, but it also proclaims citizenship, loyalty to constituted authority—combined with the skill and prowess necessary to maintain and defend individual and national honor and integrity.

The introduction of the Uniform Rank as a distinctive and higher rank, founded on a strictly knightly or military basis, was a proclamation to the world of a thorough organization for citizenship and brotherhood, where honor and purity of life was to be the rule of action.

The Order of Knights of Pythias had been declared to be a *semi-military* body, and yet it lacked even the half-way organization of a military force. It required ten years' experience for the Supreme Lodge to learn the lesson that in this progressive age and busy land there must be no half-way measures in anything if success is hoped for. Now that nearly ten years have passed since the Uniform Rank was created, men in and out the Order, civilians, and military men, are beginning to realize that the Sir Knights of *this* Rank have entered a determined protest against the designation of "semi-military" as applied to them, and are striving to make it *the* military body not only of the *Order*, but of this continent, next to the army of the United States, after which it is patterned.

Before entering fully upon the subject of the Uniform Rank, it may be well to notice the circumstances attending its inception, and the motives that actuated its early advocates.

The term *semi-military* was one of the primal causes that finally terminated in the Uniform Rank. The name itself was suggestive of *uniforms*, and the uniforms, so-called, that were suggested were almost without number. At the session of the Supreme Lodge in 1871, Supreme Representative Berry offered the following resolution:

Resolved, That the Representatives to the Supreme Lodge be, and they are hereby instructed to use their influence and vote so far as may be, to secure the adoption of the following Uniform.*

*An illuminated descriptive pamphlet, illustrating the Uniform, accompanied the resolution, which was from the Grand Lodge of Illinois.

This resolution was referred to the Committee on *Unwritten Work*, who reported as follows:

"The committee recommend that the same be entertained and be recommended for use where practicable or desirable, *subject to the final adoption of the different Grand Lodges of the various jurisdictions as controlled by their action and legislation, or proper official orders.*"

Although this uniform was adopted at the session of 1871, as *the* uniform of the Order, yet at the session of 1872 the following was adopted:

Resolved, That all portions of the Uniform or Outside Regalia, as established by the action of this Supreme body at its session held in Philadelphia, A. D. 1871, P. P. the 8th, *except helmet, oriflamme, gorget and cloak*, be and is hereby declared in its present shape and detail the permanent Uniform or Outside Regalia for the use of this Order, and which shall not be changed, mutilated or reduced in any sense of substitution for the space of *ten* years from the date of this present session.

The head-dress was by this resolution omitted from the uniform, but designs were at once submitted and resolutions were introduced for the adoption of various designs, but action upon the matter was deferred from one session to another until 1875, when Representative Haines, of Ohio, presented a design for a helmet, accompanied with specifications prepared and designed by Knight James Pettibone, of Cincinnati, Ohio. The design was for a black helmet, round top, with a black cone running from tip of back to center front, with a plume running from back of cone to front, and drooping over front. The plume to be in color, red for Knights; blue for Past Chancellors; yellow for Grand Lodge officers; red, tipped (on sides and front) with white, for Past Grand Chancellor; purple, tipped with white (sides and front), for Supreme and Past Supreme officers; Knights and Past Chancellors to wear white metal or silver trimmings; Grand Chancellors and Past Grand Chancellors to wear yellow metal or gold.

The foregoing design was adopted, and the helmet was again made a part of the Knight's uniform.

At the following session, 1876, action was had, which, if accepted according to the letter of the "act," took the helmet away from the uniform. The following resolution was presented and adopted:

Resolved, That hereafter no member of this Order shall appear in any public parade or procession of Knights of Pythias, unless clothed in the appropriate and prescribed Uniform Costume, consisting of *cap, baldric, sword, belt and cuffs*, adopted at the Baltimore session, 1872, of the Supreme Lodge K. of P.

Thus it is seen that there was a general desire for bringing about a uniform feature in the ranks of the Order. There was, however, no definite system adopted whereby this could be done. The Supreme Lodge, it is true, demanded that this matter of uniforming should be attended to, as shown in the last cited resolution, but there was no attempt made in any direction to enforce obedience to this mandate of the Supreme Lodge. It is not to be wondered at, that the membership did not voluntarily procure the uniform *prescribed* (?) by the Supreme Lodge. The facts in the case were, no one could define specifically what constituted the uniform. True, the Supreme Lodge said "*cap, baldric, sword, belt and cuffs*," but what was to be the material? Was the baldric to be of velvet, plush, silk or leather? No one knew, and so the baldric was made from all of these materials. The *colors* of the baldric were to be *blue*, bordered with yellow, but what was to be the particular shade of these colors? In a single lodge would be seen almost as many different shades of these colors as there were men in the column—from the dark indigo blue, to lightest possible shade of that color, and so of the yellow, varying from the deepest and most pronounced yellow of the Yankee pumpkin, to the lightest cream color. The same might be said of the color of the belts, while the swords were of all possible patterns and designs. It

was a *uniform* with absolutely *no uniformity*. As Supreme Chancellor Woodruff in 1880 very tersely stated, "The subject of uniforming was left voluntarily with the Order, but if used, they must be the articles adopted, etc. The requirements, however, *had never been enforced*, and Uniformed Knights (*so-called*) could be seen by hundreds at every session of the body, in every *conceivable style of clothing and color of materials, and not unfrequently bordering on the burlesque*, as a linen duster or a suit of mail cloth. The uniform having lost its distinctive features therefore, and usage adopted other styles, in which thousands were appearing, *to the discredit* and even burlesquing of those Knights who had conformed to your rules and procured uniforms in accordance therewith, led at last to the demand for the Uniform Rank."

Never were words more truthfully spoken than these. The whole matter of Knights of Pythias uniform had become a complete farce, and the Order by this *un-uniform* uniform was being brought into derision before the world. This diversity of *uniform* (?) was especially noticable at the session of the Supreme Lodge held in the city of Cleveland, Ohio, in 1877. There was a large attendance of Knights from different portions of the Supreme Jurisdiction. Quite a number of uniformed bodies, drill corps they were then termed, were there, as neatly attired as it was possible to be, in black suits, with baldric, sword and belt, cuffs and helmets or caps as near to regulation as possible, according to the conception of each organization. But there was the inevitable diversity of colors, the different styles, shapes, and material of helmets; and yet, if either body had been alone, it would have made a creditable appearance, but brought together into one column, as representatives of one organization, the dissimilarity became painfully apparent. Many of these drill corps had made a special effort to appear well. But there was

another class, or, we should more truthfully say, there *were other classes*, that took part in the public parade, and they very strongly resembled Falstaff's soldiers. There were swords and belts buckled over long coats and short coats, over white coats and black coats, yes, and over linen dust-ers. Some had helmets, some had caps, some wore silk tiles, and others straw-hats, but they had *swords and belts*. This display of miscalled uniforms on public occasions of the Order provoked much ridicule from other societies, and many of the Knighthood had been brought thereby to the firm belief that the time had come for the Order to take advanced ground on the matter of uniforms and the uniforming of the Knighthood. Instead of following in the wake of other Orders, their desire was to put the Knights of Pythias on a basis never before reached by any other fraternity. These were the men who believed in taking the so-called *semi-military* organization and remodeling it so that it would become a thorough military body, at least so far as one branch of it was concerned, and that its outward display should be consistent and pleasing in its uniformity, and serviceable if need be. We are speaking now of the things that weighed upon the minds of different portions of the Knighthood which led up to the formation of the Uniform Rank. Another thought came to many of those who had served in the armies from 1861-1865. Many there were both North and South who remembered with aching hearts the losses sustained in their ranks because of ignorance of military knowledge and discipline, not on the part of officers alone, but on the part of the men in the ranks as well. As a rule, officers strove conscientiously to do their duty towards the service and those under their command, and the men were not lacking in earnest efforts to perform their duty. But men had not yet learned that bravery and daring were not sufficient

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qualities at all times to win a battle, nor to maintain a position against a foe that had no greater amount of these soldierly qualities, but had more knowledge of military science, and possessing that knowledge could exercise a skill that, without exposing themselves to unnecessary loss of life, swept everything before it.

These men saw the native military talent of the American citizen developed amid the fire, heat and storm of the weeks and months and years of war, but it was gained at immense cost of blood, and limb, and life, a loss that in a very great measure might have been averted had both officers and men had some military instruction and drill before being put into the field. The men who had witnessed these things, and had been participants and sufferers in the great conflict, never wished to see or know of useless loss of life, however just any other war might be in which our country might become involved. Some of these men had resolved during the days of the terrible struggle that if they could be spared through that war period, and again be placed in civil life, they would use their influence and energies toward imparting this information and discipline in military matters, that others might be spared much of the terrors of the soldier's life through which they had passed. When these men came out of the army after the close of the war they found an organized society, which was, as we have seen, a child of the war period; this Order was published to the world as a semi-military body, and this attracted their attention. The life, growth and development of the young Order was closely watched by many who had not as yet entered within its portals. Was this an organization such as the young men of the land both North and South could be induced to enter if a strictly Military Rank could be engrafted on to it as a higher or separate branch, was a question that was often asked and much discussed. The members of the

Order at that time encouraged the thought in the minds of those who were on the outside. Many were led to believe that there was more of military design in the construction of the Order, and in the secret or ritualistic work, than the facts really warranted. But the genuine American soldier, whether he hails from Maine or California, Michigan or Louisiana, once he is started for a position, does not cease the struggle until he has captured the fort. He may fail temporarily, he may have to "change direction," and may be compelled to make a wide detour, or he may have to settle down to a long siege, but sooner or later he will be the victor. The plans for the establishment of a military feature in the Order of Knights of Pythias had reached a point where the judicious employment of a little military strategy seemed advisable. There was much opposition to a Uniform Rank at the front, therefore a flank movement became necessary. A sentiment must be created in favor of a higher or distinctive military branch, and this work was begun. The Pythian press was appealed to, and nobly did it respond. The great object sought for, was to make the Order attractive to our young men by a purely military feature that would give them a thorough training without combining with it the serious difficulties and discomforts of a soldier's or national guards-man's life; a training that would fit a young man to measure up to the full standard of a citizen and a man, whether in peace or war. For, in truth, how shall a man be a citizen or a subject without being able to defend, as well as to enjoy, his country and his citizenship? Why should a man *wear* a sword if he knows not how to use it in defense of his person, his home, or his native land? Who shall say that these men who thus worked for this military rank of our Order did not work with a noble, a patriotic and philanthropic purpose worthy of the Order they represented?

The verdict, as it is proclaimed to-day by a Nation as the jury, says they were right.

There was yet another class, who realized the fact that we must have something that would attract the attention of the public and especially of the young men of the land to us. The tempest had raged most fearfully about our castle. The storm had well-nigh destroyed it. Nor was this all. Within our own walls men who had taken the obligations of Knighthood had shown that they were devoid of honor. Professing lives of purity, they had shown themselves to be utterly base. These things could not exist without the entire membership becoming acquainted with the facts, and, as a consequence, large numbers were leaving the Order. The Supreme Lodge had become worse than bankrupt. Strong hands and true hearts had been at the helm 'tis true. Read, Berry, and Davis had done and were doing all that brave men could do, but why should they and the men who had stood by them fight the battles alone? Why not add other allies, bring in other reinforcements? True, some had thought this might be done by the Endowment Rank, but co-operative insurance was not as well understood then as now, nor were so many persons believers and patrons of life insurance as now. Beside this, the life insurance feature would not attract the attention of the public to the Knights of Pythias. To re-build the Order there must be something that would reach the eye and arrest attention. That a higher branch of the Order, combining a strictly military feature, would do this, was a proposition to which many gave assent. This proposed Rank must have its ritual and special ritualistic ceremonies. It must teach additional lessons for our intercourse with the members. So the thought of the Rank grew and strengthened in the minds of all these different classes, and the desire and determination to bring about its formation and adoption

by the Supreme Lodge was crystalizing into systematic plans for its accomplishment.

The drill corps, so-called, proved to be one of the means through which the end could be attained. For this purpose in 1876 and 1877 great activity was manifested in the formation of these bodies in different parts of the country, more especially in Ohio, Indiana, and Maryland. It was the desire to produce a favorable impression upon the Supreme Lodge, to the end that that body might take action on the subject, that caused so large an attendance of these drill corps, or drill associations, at the city of Cleveland, Ohio, during the session of 1877. We knew we had some ardent workers in the cause on the floor of the Supreme Lodge. Besides this, some of the Grand Jurisdictions had taken action on the subject.

The first step taken in the Supreme Lodge came from New Jersey, in the session of 1876, in the presentation of "Rules and Regulations for the formation of Uniform Divisions of Knights of Pythias," which were referred to the Committee on Written Work. This committee did not long delay in making their report, and the Supreme Lodge was equally prompt in adopting the report, which was—

Your committee fail to find in the laws of this Order any constitutional provision for such an organization as a "Uniform Division," and until this Supreme Lodge makes such provision in their organic law, any action on the aforesaid document would be premature. Your committee therefore recommend that the subject matter be left to the action of the several Grand Lodges, and that *this document be returned to the Representatives from New Jersey.*

This New Jersey document formed the first attack, a repulse being the result, but reinforcements for the little army soon began to arrive, in strong and thoroughly organized form.

Supreme Chancellor Davis, who was ever on the alert and active in whatever would tend to promote the welfare of the Order, came to our aid in his report at the session of 1877:

Although uniformed divisions of members of the Order are not recognized by your laws or legislation, still they exist. No act of this body has legalized or prohibited such organizations within our Order. I am of the opinion *that they are beneficial*, and tend to create an interest in the prosperity of the Order, *and should be encouraged* and recognized. Also, that there be some general rules for their control and systematic organization.

Whether he had heard that some of the Grand Jurisdictions had made a move in the direction of a higher Rank, to be known as a Uniform Rank, we cannot say certainly, but we infer that he had been advised of the action in Ohio, for he says: "I have been requested to submit this matter to you at this session for a more definite expression in the recognition and control of such organizations."

The roll of the officers and members of the ninth annual session, 1877, of the Supreme Lodge had scarcely been finished when the first systematic movement for the Uniform Rank, as a separate and distinctive branch of the Order, was presented in the form of resolutions from the Grand Lodge of Ohio. The Ohio resolutions made a plain declaration of what the Rank should be, and how it should be classed in the Order. The attention of that class of Pythians who are even yet disposed to speak sneeringly of the Uniform Rank, as simply the "ornamental or display branch of the Order"—is most respectfully called to the particular wording of that document, and are asked to notice the prayer of the petitioners. Carefully note, if you will, what was asked for, and the requirements that were to be exacted of applicants to said Rank. We shall have occasion also still further on to call attention to the

fact that the *special rank* asked for, was granted *as asked*. The following are the Ohio resolutions, as presented by Supreme Representative Firestone:

In accordance with instructions of the Grand Lodge of Ohio at its last session, May, 1877, the undersigned Representatives beg leave to present the following as the action of the Grand Lodge:

WHEREAS, There are a large number of Knights who have conformed to the rules of the Order, and procured uniforms in accordance therewith; now we, the undersigned, members of the Order, do hereby petition your honorable body to instruct your Representatives to the Supreme Lodge to use their influence in establishing a *higher* Rank or Ranks, wherein no member shall be admitted without having procured the uniform of the Order.

The petition above was referred to the Committee on the State of the Order, which committee, after due consideration, made the following report, which was adopted by the Grand Lodge:

Your committee, to whom was referred the petition of three hundred Knights in good standing, asking this Grand Lodge to instruct the Supreme Representatives to use their influence in establishing a *higher* Rank or Ranks, wherein no member shall be admitted without having procured the uniform of our Order—

Resolved, That the petition be referred to our Supreme Representatives, requesting them to use their utmost zeal *in procuring the same*, and encourage the above movement now pending in the Supreme Lodge.*

The Grand Lodge of Ohio, in this petition, says not a word about an "*ornamental or display* branch of the Order." The members of that body sought by this petition to perfect a work that had been agitated from 1868 to the hour that this resolution was presented to the Supreme Lodge, and in other and different forms had been discussed by the leading members of the Order. *This* meant the establishment of a Rank that would attract to the Order the earnest, stalwart, young men of the land. It was, if inaugurated, to be a Rank within itself, not the first

* The chief instigators of the Ohio resolution above were Howard Douglass, since Supreme Chancellor, and P. G. C. M. E. Kuhn.

step of a novitiate, nor was it to be simply an appendage to the then existing Ranks, but was to be attained under rules that should be presented by the Supreme Lodge, and be peculiar to itself. Before reporting the action of the Supreme Lodge on these resolutions, we should retrace our steps somewhat, and take up a part of the *unwritten* history of the Order, but none the less history. The Supreme Lodge and the Order had been almost from its first organization passing through deep waters. Scarcely had one storm passed away, before the clouds rose again in some other quarter. The Conclaves, the troubles with the Grand Lodges of Maryland and Pennsylvania, the defalcation of Barton and the bankruptcy of the Supreme Lodge, and all the attendant troubles that followed, were enough to appall the strongest hearts and staunchest friends of the Order. It can not be a matter of surprise that with all the troubles through which the Order had passed, and was passing, that the *decrease* in membership for four years from 1873 to 1877, after making all allowance for accessions, was over 16,000. Even such men as Supreme Chancellor Davis, and H. C. Berry, his predecessor, not only *thought* it doubtful whether the Supreme Lodge would out-ride the storms, but they *expressed* the gravest fears regarding the future. All hearts were anxious over the situation. Bear in mind that the Supreme Lodge was then only nine years old. It had not been long enough before the world to secure for itself, and the Order of which it was the head, the full confidence and faith of its own members, and most certainly with its financial record published to the world there was not much to commend it to those who had not attempted to solve its mysteries. Then two other societies, older in years and experience, and strong in membership, looked upon this new Order as an intruder upon grounds to which they felt they had the right, and they did not propose to tamely surrender

that title, nor submit to the formation of an army from the material out of which they expected to recruit their own ranks.

Another subject was pressing itself home to the minds and thoughts of the Pythian Knighthood. The two great fraternities in this country, the Masons and Odd Fellows, had higher branches, or "degrees," and there was something ever before the young man for which he might strive. There was nothing of the kind in the Knights of Pythias. The Knighthood saw the young, earnest men of that day seeking to solve the mysteries of the first degrees of Masonry and Odd Fellowship, and passing through, beyond and *above* them into the Commandery, or the Encampment. The higher branches of these two sister societies appeared before the public in more pleasing dress, with more display than it was possible for the Pythians to make. Nor was it the dress alone, but more the fact that these were *higher* degrees. It was ever the desire for the *unattained* that was producing the charm for these other societies.

And so the feeling grew, strengthened, and developed in the minds of our very best Knights, and they began to say, "The time has come for a higher Rank." Experience had taught those of the Order who were not "blind in their own conceit," that the rank needed should be a *display* Rank as well. In which direction should they turn their thoughts and direct their attention? The solution of the problem was near at hand. In Maryland, Judge George W. Lindsay, since Supreme Chancellor; in Ohio, Captain Henry Heinmiller, since Brigadier-General Ohio U. R. K. P.; in Indiana, Captain James R. Carnahan, since Major-General, and others here and there in the Supreme Jurisdiction, were partially solving the problem, in the drill associations, or corps, as they were then termed. These officers were enlisting the young men in their immediate localities, and were reviving the Order, and by

their drills and military exhibitions were attracting attention to the Order. But these organizations were, strictly speaking, *not* a part of the Order. They lived, if you please, only by the sufferance of the Supreme Lodge. True, they wore the uniform prescribed by the Supreme Lodge, but this, as we have shown, was incomplete in detail. The organizations of these drill associations were as different and diversified as if they belonged to different societies. Here, however, was the nucleus from which might come an organization that in time could equal the Knights Templars, or the Patriarchs. Why not seize upon these bodies, perfect a system for their government, define their status with the Supreme Lodge and the Order, and make from these the *higher* Rank? The officers of these bodies were working to that end, and had filled the men under their command with the same desires and aims. They talked it wherever they went, not to members only, but to persons outside the Order, and in their respective localities through the drill corps they brought many accessions. The military feature promised much good to the Order, and was in harmony with the desires of the larger portion of the membership.

So when the Ohio resolution was presented in 1877, the Order, both in the Supreme Lodge and out of it, with some exceptions, was ready to receive and act upon it. This brings us to the report of the committee on this subject, and we take pleasure in giving their names. They say:

WHEREAS, The history of the oldest and most successful of the leading secret fraternities known to us, appears to warrant the conclusion that the occasional addition of *higher* bodies leads to increased prosperity; and

WHEREAS, There is an increasing number of our Order who feel that the speedy *addition of such higher body to this Order* would be of material benefit; and

WHEREAS, The sales of rituals, charters, and other supplies would create a new source of revenue to the Supreme Lodge; therefore,

Resolved, That the Supreme Chancellor appoint a committee of five to prepare a ritual, constitution, etc., *for the proper organization of such higher body*, under control of the Supreme Lodge, *into which the Rank proposed by Representative Firestone of Ohio be incorporated.*

S. P. OYLER,
CHAS. D. LUCAS,
STANSBURY J. WILLEY,
JNO. VAN VALKENBURG.

The above preambles and resolution were adopted by the Supreme Lodge, and the following were appointed as the Committee on the *higher* or Uniform Rank: Van Valkenburg, of Iowa; Monell, of Nebraska; Dann, of California; Willey, of Delaware, and Supreme Prelate Lucas, with instructions to report at the next regular session, which was to be held in the city of Indianapolis, Indiana, August, 1878. It should be stated in this connection that the ritual which was adopted for the Endowment Rank was originally written for the Uniform Rank, but was altered and amended and adopted for the Endowment Rank, at the session of 1877.

The action of the Supreme Lodge of 1877, upon the "*higher*" or Uniform Rank, had not passed unnoticed by the membership of the Order, so that by the time the Supreme Lodge met there was no little interest in the subject. The friends of the measure were anxiously awaiting results, for they had learned that certain influential representatives in the Supreme Lodge were antagonistic to the movement, and would leave no measure untried to defeat the movement. At the Indianapolis session, greater numbers of the "drill corps" gathered than at any previous session. These organizations were intensely in earnest, and deeply solicitous for favorable action by the Supreme Lodge on the proposed measure. The then Supreme Chancellor, S. S. Davis, brought the matter to the attention of the Supreme Lodge in his report. He said: "I informed the chairman of the Special Committee on Uniform Rank that a complete report will be expected at this session, as

there seems to be a general desire that it be adopted. I earnestly hope the report of the committee on the ritual and laws for this Rank will be so well prepared that there will be no occasion for controversy, and that the method of bringing it into operation will be clearly defined."

This was the only reference made by him to the subject, and while his approval was not as strongly expressed as was hoped for, yet we were willing to put a more favorable construction upon it than the words seemed to imply. The friends of the new Rank were, however, confident of the services of one member of the Supreme Lodge, Justus H. Rathbone. He had been a zealous advocate of the Rank, and had rendered valuable aid to the committee in their labors.

On the fourth day of the session, Representative Monell, of Nebraska, from the special committee appointed at the previous session on Uniform Rank, presented the following report, which, with the proposed ritual, general laws and constitution accompanying it, were made the special order for the next morning at 9 o'clock:

Your Special Committee, to whom was referred the matter of preparing Ritual, Constitution, and General Laws for a Uniform Rank, beg leave to submit the following report:

Your committee are aware of the possible necessity for some trifling alterations, in a few minor details of phraseology, in the Ritual herewith submitted, when making the final preparation thereof for printing. In order, therefore, that the same may, with its General Laws and Constitution, be promulgated without delay, would report the following:

Resolved, That there be appointed a Special Committee of five, to consist of Justus H. Rathbone, P. S. C. and Founder of the Order, the Supreme Chancellor, Supreme Vice Chancellor, and Supreme Keeper of Records and Seal, and one of the present committee, whose duty it shall be to perfect the accompanying Ritual for the Uniform Rank of the Order, in all of its details, and to cause the same to be printed and promulgated as soon as practicable; to cause to be printed and promulgated the General Laws and Constitution governing the said Uniform Rank, as the same may be adopted by this Supreme Lodge, and to

have prepared the necessary books, blanks, seals, secret work, and other supplies, required by the Laws of this Rank, to be furnished by the Supreme Lodge.

In conclusion, your committee beg leave to acknowledge their sense of obligation to Brother Justus H. Rathbone, P. S. C. and Founder of the Order, for the valuable assistance he has, at their request, rendered to them in the preparation of their report, more especially in the matter of the ritual, all of which is his work, and for which service they heartily unite in rendering him their sincere thanks.

Thus far the prospect for a speedy and favorable solution of the question promised well. On the following morning, however, the special order being the report of the Committee on the Uniform Rank, it was taken up and considered.

After discussion, it was ordered that the Rank be read, and that the Rank and report be laid on the table until the next session.

This action of the Supreme Lodge came like a death knell to the friends of the movement outside of the Supreme Lodge, and was discussed on the streets and in the hotels, where they gathered in little groups. They all felt that the postponement was intended to kill the movement. The writer will ever remember the gloom that settled down over the men who had spent so much time and money in drill and preparation for the coming of the new Rank, and now they felt that all was lost. We remember one of these drill corps that had hastily packed their outfits and had gone to the depot to take the noon train for home, when P. S. C. Rathbone appeared on the scene, and, after talking with them for a while, persuaded them to wait until the next day, promising to try to have the matter revived, and some definite action taken. So they returned, to await the result of another effort.

When the Supreme Lodge met for the afternoon session of that day, August 30, 1878, Representative Cot-

ter, of Kentucky, offered the following resolution, which was adopted:

Resolved, That the report of the Committee on the Uniform Rank, now on the table, be taken therefrom, and, together with the Ritual, be referred back to the same committee, together with the Supreme Chancellor, Supreme Vice Chancellor, and Supreme Keeper of Records and Seal, to be examined by them, amended if necessary, fully perfected, and promulgated to the membership at the earliest moment.

This resolution being adopted, the Supreme Chancellor evidently construed it to mean prompt action, for he announced that the committee would meet in Baltimore, Md., on September 13th, only fourteen days thereafter, to complete the work. Upon this announcement being made, Supreme Prelate Lucas, Representatives Van Valkenburg of Iowa, Willey of Delaware, and Monell of Nebraska, tendered their resignations as members of the committee, on account of being unable to be present at that time. The Supreme Chancellor then appointed Past Supreme Chancellor Rathbone, and Representatives Ward of New Jersey, Kennedy of Ohio, and Mulcahy of Nevada, to fill the vacancies.

The friends and advocates of the proposed Rank, both in and out of the Supreme Lodge were jubilant over the work of that afternoon, and all felt confident that the welfare of the Rank was safe in the hands of the committee. The drill corps returned to their homes with renewed interest in the Order, ready to accept the work of the committee when it should be promulgated. Throughout the Supreme Jurisdiction it became a topic of general interest. The opponents were strong in their opposition, and prophesied of dire disasters that would come to the Knights of Pythias because of it. The antagonism that would be engendered in subordinate lodges between members of the Uniform Rank and those who might not be, was pictured in colors of a very sable hue. The men who

had favored it were denounced as "cranks," and ridiculed in every locality. Many who had voted for the measure did so with very grave doubts as to its beneficial effect on the Order. The enthusiasm of the friends of the movement, however, was equal to the occasion, and they lost no opportunity to proclaim the great benefits that would result therefrom. The history and prosperity of the Rank, and the growth of the Order since the inauguration of the Uniform Rank, is the strongest answer to the objectors, and the harmony and growth of the subordinate lodges, where the Uniform Rank is established, is the highest proof of the wisdom of the majority in the Supreme Lodge in engrafting it upon the Order. The committee went about the duty assigned them, and after several meetings submitted their report, with a Ritual, Constitution and General Laws for the Uniform Rank, which fact was promulgated by circular of the Supreme Chancellor November 1, 1878. The work of instituting Divisions began almost immediately after the promulgation of the Supreme Chancellor's orders. The first Division, Columbus Division, No. 1, of Ohio, was instituted at Columbus, November 9, 1878. Following close upon it came other Divisions in Ohio, Indiana, Maryland, Virginia, Missouri, Michigan, Pennsylvania, New York, Minnesota, and Wyoming, all of these Grand Jurisdictions having one or more Divisions instituted before the Pythian Anniversary of February 19, 1879. The Rank grew apace, so that on the convening of the Supreme Lodge, August 24, 1880, Supreme Chancellor Woodruff reported fifty-four Divisions of the Rank instituted. In this connection the friends of the Uniform Rank will do well to note carefully the report of S. C. Woodruff to the Supreme Lodge on the subject of the Uniform Rank, and following that, the report of the committee on that portion of his report. Attention is called to these matters to show that the design of the

founders and of the Supreme Lodge was to make of the Uniform Rank something *more* than a mere "display branch of the Order," as some have termed it.

Supreme Chancellor Woodruff, in that report, said:

Upon the consideration of the subject of "Uniform Rank" by the committee, the first question to settle was the *object to be sought in establishing a Uniform Rank*. It certainly could *not* be for the purpose of introducing a *uniform* in the Order, because such existed already, and no necessity existed therefore for an additional Rank of Secret Work for *that purpose*. It appeared further, that it could *not* be for the sole purpose of giving organized Divisions of uniformed members a constitution or general law to govern them, for they had the authority under your laws to adopt such laws as they chose, and organized Divisions were then governed by such laws, hence *that* could not be the *prime cause*, and if so, certainly a separate Rank of *secret work* could give no more efficacy to the laws than without it. The introduction of the matter to the Supreme Lodge, session of 1877, while throwing some light upon it, was not complete. It came from the Grand Lodge of Ohio, in the shape of instructions to their Representatives to the Supreme Lodge, "to use their influence *in establishing a higher Rank or Ranks*, wherein no member shall be admitted without having procured the uniform of the Order." (Journal of S. L., page 1408.) The Committee on the State of the Order, to whom it was referred, reported a resolution requiring the Supreme Chancellor to appoint a committee of five to prepare a Ritual, Constitution, etc., *for the proper organization of such higher body*, under control of the Supreme Lodge, into which the *Rank proposed* by Representative Firestone, of Ohio, be incorporated, and this resolution was adopted. (Journal of S. L., page 1442.) *Therefore its object seemed to have been to gather together in a "HIGHER RANK OR RANKS,"* those members of the Order who had procured or would procure the "Uniform of the Order." * * *

The establishing of *the Rank* by the Supreme Lodge *having been approved*, the first step was *to adopt such Rank*, and the distinguished Founder of the Order submitted *one which was*

adopted, embodying secret work, signification, signs, emblems of the Rank, etc. * * *

The specifications of the uniform adopted by the committee is taken from the Digest, adding thereto the *Emblem of the Rank*, which is worn on the cap-front, buttons and shoulder-straps, and a slight change in the helmet. The Emblem of the Rank would seem to be indispensable as a part of the uniform, *because it was an emblem of a Higher Rank*. Without the Rank no emblem would have been required. The right to change any portion of the uniform, "to violate a solemn agreement of the Supreme Lodge," etc., has been a source of great discussion with the Order, but one upon which the committee agreed fully, as to its application to a *New Rank*, and they did not meddle with the uniform so far as the third or Knight's Rank was concerned, or the marks of distinction belonging to different grades of Rank in Subordinate or Grand Lodges. * * * They repealed nothing, have done away with nothing, "robbed" nobody of title, honor or jewel, *but they adopted a Higher Rank, with marks of distinction*, and so utilized the uniform of the Order that any Knight of the Third Rank who had *ever* procured the uniform, could, for a trifling change, enter this additional Rank; but linen dusters, suits of mail, and citizens' dress, of every shade of color and style of cut, are no longer recognized as the "Uniform of the Order," at least in *this* rank. The committee, while anxious to please everybody if possible, concluded their labors, fully satisfied that some dissatisfaction would arise, but conscious of their own integrity, they submitted their work to the Order without apology, believing it would be appreciated upon being understood, and trusting you would endorse their work when called to pass upon it.

The reader will perceive that the Supreme Chancellor and the committee to whom the work of the preparation of the Rank had been referred understood that it was to be a "*Higher Rank*," and they treated it as such. But in the closing sentence above quoted, if there had been any dispute in that body as to the Uniform Rank being formed as a *higher* branch of the Order, the direct issue was pre-

sented for the Supreme Lodge to settle. The Supreme body was requested to endorse the work, which meant also the approval and adoption of the views of the Supreme Chancellor as defined in his report.

The committee made the following report, *which was adopted*:

Your Committee on Uniform Rank, to whom was referred the following portions of the Supreme Chancellor's report, to wit: that on pages 1828 and 1829, under the title of the "Committee on Uniform Rank;" that portion on pages 1838, 1839 and 1840, under the title of "Uniform Rank;" and that portion on pages 1841 and 1842, under the title of "Uniform Rank Decisions;" have given their best consideration to the matter referred, and beg leave to report as follows:

That the action of the Supreme Chancellor, and his associates on the committee, referred to under the title* first above recited, *was in strict accordance* with the legislation of the Supreme Lodge at its last session, and we recommend its approval.

That we recommend the approval of the action of the Supreme Chancellor, as set out under the second above recited title, so far as it calls for any endorsement by the Supreme Lodge.

The work of the committee was conscientiously performed, yet it left the organization of the Rank incomplete in many respects; still, notwithstanding all of its imperfections, it found a complete lodgment in the Order. The first view the Supreme Lodge had of the Uniform Rank was at the St. Louis session of 1880, when there were in attendance some ten or twelve Divisions from Indiana, Ohio, Missouri, and Illinois. The uniformity of the uniforms was wonderfully improved over those seen at former sessions, when the Order was represented by drill corps without any prescribed style of uniform, yet there was not a complete conformity to the standard

* This refers directly to the Supreme Chancellor's report of the Uniform Rank as a *higher rank*.—AUTHOR.

established, and the danger ahead that the uniforms would *not* be uniform was plainly apparent. The committee had failed to describe the uniforms with sufficient clearness. It was not in the nature of things that the first code of laws should have been perfect in all things. The Rank was born, and although many of the Supreme Representatives cared little whether the child lived or died, the men into whose hands it fell determined to care for it through its infancy, and see that it was brought safely through its babyhood. The careful and watchful members of the Rank felt that it was best to abstain from pressing upon the Supreme Lodge at this session the legislation they considered desirable, fully believing that the time could not be far distant when the Supreme body would be convinced that it was worthy of its fostering care. Certain amendments to the laws, however, were presented, providing for an increase in the number of officers for Districts, for State Departments, staff officers, etc. The Supreme Lodge decided, and very wisely too, that further action in the direction of organization should be postponed. The question of preparing a more comprehensive system of drill was introduced, but this also was deferred to the next session. In short, there was no legislation of any importance for the rank at the session of 1880. This one fact, however, was very noticable, that the Uniform Rank had more friends at the close of the Supreme Lodge session in 1880 than it had before that body convened.

In this connection it may be said, without being accused of fault-finding, that it would, perhaps, have been better for the Rank if there could have been some one placed in charge of it from the first to look after it and direct its interests. While the Supreme Chancellor was nominally the head of the Rank, he had to do too much work connected with the Order in general to give this

Rank very much careful attention. There was no one, therefore, to whom the officers of the Rank could look for special guidance or counsel in the work. But of this more anon.

The divisions that were at St. Louis went home more thoroughly in earnest than ever before. Many of the officers saw great possibilities for the Rank, and felt that the experiment would ultimately prove a success. The time that intervened before the session of 1882 was devoted to work and consultation as to the future action in regard to the Rank. The new Supreme Chancellor, Geo. W. Lindsay, was its avowed friend. He stood pledged to its support, and those who knew him believed that he would do all in his power for its advancement during his term of office. Nor were they disappointed. The writer will ever remember with pleasure a visit to Baltimore to consult with S. C. Lindsay in regard to the Uniform Rank, and how earnestly and enthusiastically he entered into the plans that were suggested, and proposed additional methods for carrying on the work and perfecting the organization. The cares of his official position since his term as Supreme Chancellor have prevented him from taking so active a part as he doubtless would desire. In his annual report to the Order in 1881, he says of the Uniform Rank:

It is perhaps needless for the Supreme Chancellor to urge upon the membership of the Order the advantages arising from the organization of the Uniform Rank.

All will acknowledge the fact that a uniformed body of Knights, when controlled by the rules and regulations necessary to a semi-military organization, possesses the means of attracting the attention of the public, and thus increasing the membership of the Order at large.

The various parades which from time to time have been made a very important feature during the time occupied by the sessions of the Supreme Lodge, in the various cities in which

they have been held, have, without the shadow of a doubt, been advantageous to those localities, in bringing an increase of membership to the Lodges, and creating a favorable impression on the public mind; and while the various drill corps and associations, as well as the uniformed lodges, are deserving of all praise, yet there is a uniformity and *esprit de corps* connected with the Uniform Rank, calculated to make it a useful as well as attractive branch of the Order.

The Uniform Rank is daily becoming more popular among the membership, and increasing both in the number of Divisions and accessions to those already formed. During the past year there have been twenty-two new Divisions formed, and the Rank has now a total membership of seventy-six Divisions.

A year later, and after watching the growth of the Rank and its influence for and upon the Order, he expresses to the Supreme Lodge his unqualified endorsement and commendation. He said :

This branch of the Order has, beyond a peradventure, proven a success, and its increase during the past two years has fully equaled my expectations.

Its attractiveness draws to it the *active* membership of the Order in a greater degree than the other ranks, and as a means of enlisting the attention of the community its value cannot be overestimated.

During my term of office I have granted warrants to 52 Divisions, and the Rank now numbers 105 Divisions. The Uniform Rank is now rapidly taking the place of the drill association and uniformed lodges, and, doubtless, ere long the Supreme Lodge will be called upon to legislate in the matter of having but one uniform branch of the Order.

The various parades of the Rank in the several jurisdictions have in almost every case been the means of increasing the membership of the Lodge, and the members of the Supreme Lodge have upon the occasion of its sessions been able to witness the displays of the Uniform Rank, and can judge for themselves of its advantages and usefulness to the Order at large.

If the members of the Rank had anticipated a large representation of the body at Detroit in 1882, they were not disappointed. The display was in every way, so far as individual Divisions were concerned, a credit to the Rank and the Order. To the citizens of Detroit, outside the Order, the demonstration made by the Uniform Rank was a revelation of the power and strength of the Knights of Pythias. It gave emphasis to claims of the Order of which they had before known nothing save statements which appeared in the public prints. The favorable impression produced by the Uniform Rank was especially noticeable on the members of the older fraternal Orders, as evinced by their expressions of pleasant disappointment concerning the class of men and the evident military precision they saw in the ranks.

The favorable impression made by the Sir Knights reached another class, which was of much greater importance to the Rank, to wit, the Supreme Representatives of the Order. This was the objective point, and of vital importance to the Rank. The time had come for much needed legislation. This branch of the Order had now reached such proportions that its membership were justified in saying that the trial had proved a success, and that the Supreme Lodge would be justified in taking steps looking toward its better organization. At the opening of the session the Supreme Chancellor appointed the following Committee on Uniform Rank: Howard Douglass, of Ohio; J. R. Carnahan, of Indiana; Charles M. Lang, of New Hampshire; J. P. Alexander, of Texas, and W. H. Davenport, of Nevada. To this committee was entrusted all matters pertaining to the Rank. There were many propositions presented for the reformation of the Rank, all of which were given careful consideration by the committee. Some outside of the Supreme Lodge may have thought the committee were not progressive enough;

they could not understand as well as the five that composed it that there were some members of the Supreme Lodge who were yet doubtful as to the utility of the Rank, and others who were absolutely opposed to it. There was but one course to pursue, with any reasonable degree of hope for the Rank, and that was a conservative plan. This last named plan was the one adopted by the committee. They sought first to bring about a consolidation of the Rank as then organized, and, at least in the different grand jurisdictions, give them a local head. To this end a law was secured for the formation of Regiments, or Grand Divisions, as they were termed. This movement met with some opposition in different quarters, but it was carried. It was not as complete an organization as the committee desired, but from indications that they could see and hear, they were convinced that it was the best that could be had at the time, and, therefore, deemed it prudent to present only such laws as they believed could be passed. They, however, secured the adoption of two important recommendations, looking to a complete reformation and advancement of the Uniform Rank, viz.:

Your Committee on Uniform Rank recommend the passage of the following resolution :

Resolved, That the Committee on the Uniform Rank be, and they are hereby, authorized to prepare a Code of Tactics for the drill and discipline of divisions of the Uniform Rank, and on the completion thereof to submit the same to the Supreme Chancellor, and if approved by him, to go into immediate effect. The same shall be printed by the Supreme Keeper of Records and Seal, and be sold by him at a price to be fixed by the Supreme Chancellor.

And also the following :

Your Committee on Uniform Rank, having carefully considered the various matters referred to them, would report that the limited period of the session will not permit your committee to perfect the code of laws for the government of the Uniform Rank.

We therefore recommend that your committee be continued until the next session of the Supreme Lodge, with power to meet at any time, and that they report at the next session such alterations and amendments to said laws as they may deem expedient.

The committee made no claim to being prophets, but they believed that the future for the Rank was greater than most members of the Supreme Lodge could be led to believe at that time, and they felt that if these resolutions or recommendations could be adopted they could meet the necessities of the hour during the interim between the sessions. Thus power was given for the committee to prepare for systematic and thorough reorganization.

Under the system of organization adopted at the session of 1882, Regiments or Grand Divisions were organized in the following States in order named:

Illinois—organized September 20, 1882. Grand Commander, Sir Knight E. L. Brand.

Indiana—organized October 2, 1882. Grand Commander, Sir Knight James R. Carnahan.

Missouri—organized October 17, 1882. Grand Commander, Sir Knight P. J. Carmody.

Ohio — organized October 26, 1882. Grand Commander, Sir Knight Henry Heinmiller.

Michigan—organized January 16, 1883. Grand Commander, Sir Knight John R. Bennett.

New York—organized March 21, 1883. Grand Commander, Sir Knight Henry Hoyns.

Iowa—organized October 25, 1883. A battalion, with Sir Knight H. Hilbert as 2d Assistant Grand Commander or Major.

Kansas — organized October 14, 1883. Grand Commander, Sir Knight S. H. Kelsey.

New Jersey—Grand Commander, Sir Knight A. M. Way.

California—organized January 8, 1884. Grand Commander, Sir Knight F. B. May.

These were all of the Grand Divisions that were organized prior to the Supreme Lodge session of 1884, but it must be borne in mind that many of the Divisions composing them were instituted after the session of 1882, nor were these the only Divisions that were instituted, for in his report to the Supreme Lodge in 1884, the then Supreme Chancellor Jno. P. Linton, reports the granting of warrants for 130 Divisions, the S. K. R. and S. reports, however, 126. This, however, was a most excellent record, and showed good results from the legislation of 1882.

The Committee on Uniform Rank kept strict watch over all that was being done, and of the growth as well, and shaped their action on the tactics and the general laws so as to meet the demands of the Rank. The tactics were prepared with an eye to the greater and more perfect organization. It provided not only for the drill of Divisions and Regiments, but also for Brigades. The general laws took the same comprehensive scope, and provided, in addition to Regiments, for the formation of Brigades to be properly officered in the same manner as like organizations in the United States Army. The entire organization was to be placed under the command of one officer, with the rank and title of Major-General. A new and more appropriate uniform was also provided. This, in brief, was the work of the committee, and it was adopted by the Supreme Lodge without a dissenting vote. The writer does not go into full details, for the reason that they are fully discussed by Lieutenant Jno. T. Thompson, of the U. S. Army, in an article embodied in this work.

The adoption of the work of the committee was greatly facilitated by the careful review of the laws of the Uniform Rank, as they then existed, by the Supreme Chan-

cellor Jno. P. Linton, and the code prepared and presented met his hearty approval and endorsement.

Upon the adoption of the code it became the duty of the incoming Supreme Chancellor to appoint a Major-General of the Uniform Rank, and that appointment fell upon the author of this work, and in the further discussion of this subject he asks that he may not be accused of egotism, for he desires not to write of himself, but of the Rank, and to express his most heart-felt thanks to the noble band of Pythians to whom this book is dedicated, for most certainly without the aid they have rendered, his work could not have prospered.

The condition of the Rank at the close of the session of 1884 deserves some consideration, in so far as it refers to knowledge of military discipline and duty. As is well known to the members of the Rank there was little if any unanimity of action in 1884, and but little idea among officers or men of the duties incumbent upon them. Up to 1884, except where Regiments had been formed, there was no understanding or knowledge of the military rules or requirements. Even where there were Regiments there was no unity in the organization. What was needed was that some one should be the head, to plan, to direct, to organize. While many of the Divisions were proficient in drill, they were separate and independent organizations, and to all intents and purposes were no better than a body of undisciplined recruits, if brought together in large bodies. The work that fell upon the Major-General was no light task. He was to be the organizer of the Rank; he must be also a recruiting officer to hold together the body then in existence, and create an interest in the Rank that would cause it to grow in numbers, in strength, in discipline, in proficiency, in drill, in every way that would result in a first-class army. Now the work had really reached that stage to which the hopes of the soldier and military

element in the Order had desired it to come, where this magnificent body of Knights could and should be molded into a grand Pythian army, where each man would be so trained and disciplined that he would be a "*Knight*," a true American citizen soldier.

This work was undertaken with a full determination to make this undeveloped force a power for good, not only to the Order but to the communities in which they lived, and to the whole country. Never did a commander take into his charge a body of men more willing to be molded into one harmonious whole, than the Sir Knights of the Supreme Jurisdiction, and never were soldiers more ready to perfect themselves in their respective duties. Orders were received and obeyed throughout the entire Supreme Jurisdiction with such cordial earnestness and manifest good will, that although the duties of the Major-General were arduous, and at times it was perplexing to know just which was the best course to pursue, yet it was a pleasure to work with and for such a noble band of workers. And so from the first entry upon his duties to the present time, the Major-General has had the most hearty co-operation of the entire organization. The work has steadily increased month by month, and grown in importance as the years have passed, yet the growth in discipline and efficiency has kept steady pace with the increase in members, so that to-day the Uniform Rank Knights of Pythias stands in the fore front of the military fraternal bodies. As an organization it has won the applause and favor of the officers of the United States Army and of the heads of departments, and is fostered and encouraged by the best citizens of the land. The uniform of the Rank is now becoming not only a distinctive mark, but it is a badge of honor as well. The growth of the Rank in numbers and discipline has been indeed most remarkable, and the interest instead of abating, grows

greater each year. This growth was most strikingly shown at the session of the Supreme Lodge of 1886 at Toronto, Ont. Over 4,000 Sir Knights were brought together for the grand parade on the streets of Toronto, yet by the Order for the parade, that large body of Knights were allowed only fifteen minutes for the assembly and formation of the column. When the command "Forward, march," was promptly given on the very minute set for moving, there was no delinquent Division; every Sir Knight was in his place awaiting the order and ready to move. Never was a more brilliant parade witnessed on this continent than that of the Uniform Rank Knights of Pythias in the city of Toronto, July 13, 1886.

Thus far we have treated the subject of the Uniform Rank from that side which is presented to the public. This has been, is now, and ever will be, the feature that will attract attention to the Order universal, for to the outside world the Uniform Rank will be the Knights of Pythias, not a *branch* or *Rank* of the Order, but the Order itself. So, in this manner the Order is reaping its share of good from the growth and prosperity of the Rank. In the report of the Supreme Chancellor at the Supreme Lodge session, 1886, he names the following States as the Grand Jurisdictions in which the Order had made the most progress in growth and strength, to wit: California, Kansas and Indiana, and since then the reports of the various jurisdictions show that Indiana and Ohio had the largest increase for the Order in the year ending December 31, 1886, and, strange as it may seem to some, the States just named also show the greatest gains for the Uniform Rank. If these statements be true, as they most certainly are, then the charge brought against the Rank that it would destroy the Lodge and the interest in the Lodge, cannot be founded in fact. The teachings

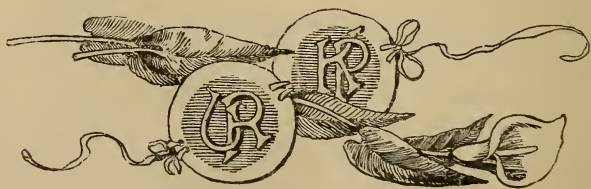
of the Uniform Rank serve to make of its members better Lodge members. The writer could cite many instances where the Lodge has been saved from surrendering its charter by the devotion of the Sir Knights of the Uniform Rank to the principles they had sworn to uphold and defend. Never has there been a Sir Knight of the Uniform Rank who understood and kept the obligation of the Rank that has not been in consequence a better member of his Lodge.

Again, there is another view of the Rank to be considered, *i. e.*, the ritualistic. We do not hesitate to say that the ritualistic work in the armory, including the work of conferring the Rank, is the most pleasing and impressive of the entire Order. The Knight never understands the significance of the Pythian symbols and emblems until he has become a Sir Knight and looks upon them and others that have been added to the Order by this Rank, and from the ritualistic work learns their true significance. Every word that is spoken is full of food for thought, and gives a pleasure that comes from duty well done, and life lived in purity of purpose, and with no other thought than to deal in honor with all men. The whole tendency of its ritualistic teaching is of that principle which is for every day's living, that nobleness of soul which characterized our Pythian prototypes, that would rather suffer death than wrong a friend, and that would risk his life in defense of the honor of that friend.

For the every-day affairs of life it has lessons that tell of honor, protection, defense, not of the friend alone, but that will guard the good name of his loved ones from the venom of the slanderous tongue, and will defend the home circle from ruthless invasion. There is not a phase of social or public life, of the busy world or family hearthstone, that is not reached by the lessons taught within our double-triangle, or as we are surrounded by our Knightly

Circle. Its tenets are for the betterment of mankind, its aim is to purify and make better, and within its code of honor the noblest sons of men have walked uprightly before God and man. To the Knights of Pythias it will ever be a light by the way. It was introduced not to sow discord, but to promote harmony. It came not to weaken our regard for a brother Knight, but to make each Knight a protector and defender of the honor of our fellow-man, remembering always that a man's good name is of greater value than all the crowns of kings, or the riches of the earth.

The Sir Knights of the Rank send greeting to the true Knighthood, and bid them come, and welcome, to the joys and benefits that we receive through this Rank. Come, because of the drill and discipline that it gives, fitting one for the higher and fuller manhood and citizenship. Come, because its teachings lead to a better relationship to the Lodge and a higher loyalty and fealty to the Order. Come, because it makes us brothers indeed, and in the highest and best relationship of life, where one's honor is safe in the hands of his brothers, and where the home is accounted the most sacred and hallowed spot on earth.





CHOICE SELECTIONS



MILITARY VALUE OF THE UNIFORM RANK.

BY JOHN T. THOMPSON, LIEUT. 2ND. U. S. ARTILLERY.

THE formation of the Uniform Rank, Knights of Pythias, inaugurated a new era in the life of fraternal societies. Dependent orders, more or less semi-military in their characteristics, had previously existed, but its establishment marks the first instance of a purely military adjunct. The ritual of the Rank also inculcates noble principles of general application, but are not these also the attributes of a true soldier?

Several years ago a few representative members of the progressive and universal Order of Knights of Pythias discovered that the times demanded a new departure in the fields of fraternal work, and determined to add to the Order a department pre-eminently attractive, useful and patriotic. That "the military system is the shortest, simplest and most direct method of accomplishing a given object" evidently had much weight in the minds of these worthy Knights.

In the following pages my earnest endeavor will be to prove that the Uniform Rank is founded upon military principles; to determine its value as such to the Sir Knights, the Order and the Nation; and to portray its military future.

First. The best of all arguments—success—has demonstrated that the Rank is attractive. "To soldier" is the natural propensity in the American youth, as well as the habit with the American veteran. In the drill, the

business man finds a health-giving exercise and a pleasing recreation. Parades have attracted public attention and gained honorable mention of the Order in the public press. Indeed, so great have been these forces of attraction, that three short years have witnessed the transformation of a few isolated drill sections into an army corps of over twenty thousand swords, stationed all over this broad land from northern lake to southern everglade and from the Golden Gate to Hell Gate—and beyond.

Besides, the establishment of similar military branches in other prominent orders has been the most sincere flattery that could have been bestowed upon the originators and promoters of the Uniform Rank idea.

Second. The Rank is useful because beneficial to its members. Many of the best military authorities in this triumphant democracy can be quoted to the effect that military training is a benefit to the individual.

General W. T. Sherman, U. S. A., has written : "Military organization is of itself a science, and is admirably adapted to every branch of business. The grouping of men into squads, sections, companies and battalions is of the first importance to enable a head to insure attention and impart instruction. By this means each one becomes individually responsible for his own conduct, gaining personal credit where due, and receiving censure when necessary. The ordinary drill 'sets up' the boy, and makes the man of better figure, better physique, consequently prolonging his life and adding to the measure of his influence as a citizen. If arms are added, so much the better for the physique. Again, the drill of a single company contains all the elements of organization and instruction needed for a battalion; and an army of the greatest magnitude is only a judicious combination of battalions."

Major-General J. M. Schofield, U. S. A., late Superintendent of the U. S. Military Academy, in a letter dated

August 28, 1878, gave his opinion upon this subject as follows: "Success in all the affairs of life has ever depended upon system, which is a marked characteristic of the result of discipline, and the tendency in all the successful affairs of life is toward such a system as military discipline inculcates."

The late General E. D. Townsend, in a letter dated "Adjutant-General's Office, Washington, August 9, 1878," gives his testimony to this effect: "The military system is perhaps as near perfection in its simplicity, directness and compass as any in the world. It tends to develop the physique, to establish ease and grace of carriage and motion, and thus produce a certain amount of self-reliance. It gives a vigorous and healthy tone to the mental faculties."

Brevet Major-General M. C. Meigs, for many years Quartermaster-General of the Army, has said "Military drill and discipline educate both mind and body, and form habits of punctuality, of attention, of obedience. They give the active exercise necessary for bodily health and vigor. * * * Every man is improved in his carriage, in his health, in his habits of respect for law and for constituted authority, by the training of the drill. His faculties are improved and brought under better command."

With this and other evidence of a similar tenor, can the value of systematic military training be established. How, then, can the usefulness of the Uniform Rank, of which the principal object is to impart such training, be denied?

Third. The Uniform Rank is patriotic in its nature. For every member it "increases the measure of his value as a citizen." This benefit is particularly pertinent at the present moment, when anarchy and its attendant evils threaten the life of our republican institutions.

The late Brevet Major-General W. F. Barry, formerly Chief of Artillery, Army of the Potomac, under date of August 18, 1879, wrote: "The weak, capricious and partial enforcement of many municipal, state and federal laws; the apparent decadence and neglect of parental or home discipline, and the pervading absence of unquestioned deference for and obedience to duly constituted authority, its legal and necessary enactments and execution are pregnant with the greatest dangers to the well-being and perpetuity of our form of government. I believe that the principles of military discipline, judiciously illustrated and taught, * * * * will prove to be a most reliable corrective of these evils. It must, of course, be understood that such teachings are not to be of the school of the martinet; but while an unreserved obedience to law and courteous respect for those who are appointed to execute it are insisted upon, the entire subordination of the military to the civil law must never be lost sight of."

Service in a military order commanding obedience to all lawful authority, whether divine, political or social, and demanding a system of military discipline as far as practical, cannot fail to be of patriotic value to the citizen of a free country.

The military policy of the republic is founded upon the principle that the armies of the United States are her citizens—always ready in peace or war. In time of peace we find them engaged in the various pursuits of life; in war, we find them transformed, after due organization, drill and discipline, into the highest type of the patriotic soldier—the American volunteer.

In the American system, the regular detachment of this great army, numbering hardly twenty-five thousand men, has faithfully performed its arduous duties for nearly a century, winning the respect and confidence of all

classes of civilians. It is considered the nucleus for the great volunteer army required in war.

For a reserve the country depends upon the veterans of the war, and the national guards of the states. Closely behind this force, and equally strong in numbers, comes a new factor in the national defense. The hundred thousand members of the military branches of the four great secret fraternities in this country would, in an emergency, respond, as citizens, by companies and battalions, "to execute the laws of the Union, suppress insurrections and repel invasions." Of these forces, the Uniform Rank, Knights of Pythias, may be selected as the representative type. The position assigned warrants the assumption that the Uniform Rank is a patriotic order wherever its scarlet banner is unfurled.

To determine the value of the Uniform Rank as a military system, the United States Army, the exponent of the best military idea in the Nation, is adopted as the standard of comparison. The Rank is organized, drilled, uniformed and disciplined, as far as practicable, upon the regular army as a model. Its ranks are recruited from members of the Order, in good standing, who have attained the Rank of Knight.

The Uniform Rank system is based upon the military customs and necessities of this country. Its principles, however, are applicable to the growth of the Order of Knights of Pythias in any free country.

The relation of the Uniform Rank to the Supreme Lodge may be compared to that of the Army to Congress. The Supreme Lodge, as the immediate representative of the entire Order, and as its law-making department, has power to raise a Uniform Rank; to provide a revenue for its support; to make rules for its regulation and government; and to establish a system of drill and discipline. The Supreme Chancellor is Commander-in-

chief of these Pythian Legions as the President is of the National forces. The Supreme Keeper of Records and Seal, acting by direction of the Supreme Chancellor, as in signing all commissions, assumes the functions of Secretary of War. These facts make it self-evident that the military feature of the Uniform Rank is subordinate to the civil power of the Order. The Major-General commanding corresponds to the Lieutenant-General in command of the United States Army. The duties of the Adjutant, Inspector, Surgeon, and Quartermaster-Generals are similar, as far as circumstances admit, to those performed by the chiefs of the regular staff departments at Washington. The Adjutant-General is, *ex officio*, chief of staff. The personal staff of the Major-General commanding consists of two aids from each state, selected because of their military bearing and knightly character, who thus become his representatives in their jurisdiction. These staff officers are not eligible for command except by special assignment. All these officers are commissioned by the Supreme Chancellor, upon the recommendation of the Major-General commanding, for a term of four years.

The unit of organization, corresponding to the company in the army, is the division, which exists by virtue of a warrant granted by the Supreme Chancellor upon the recommendation of the Major-General commanding. It consists of at least twenty-seven Sir Knights, regularly mustered into the service by an officer appointed for the purpose, and must meet, properly uniformed, once a month.

The division is the military family of Sir Knight brothers, of which the captain is the military father, and the armory their military home. If the discipline or tone of these commands be pure, their drill correct, and their administration honest, good regiments will certainly result.

The first and second lieutenants assist the captain in the discharge of his duties. A recorder and treasurer are added for the civil administration of its affairs. All these officers are elective, and hold office for one year, commencing February 19th. The Sir Knight Captain appoints a guard, a sentinel and a standard-bearer—non-commissioned officers corresponding to the first sergeant, the quartermaster-sergeant and the color-sergeant respectively.

Whenever five divisions are formed in any state or territory, they are organized into a battalion, commanded by a lieutenant-colonel; eight to ten divisions into a regiment, commanded by a colonel. A lieutenant-colonel and major assist the colonel as may be required. These officers are elected by the divisional officers. The regimental staff consists of an adjutant (1st lieutenant), who conveys the colonel's orders and keeps the official records; the quartermaster (1st lieutenant), who has charge of the regimental property, its transportation and all its supplies; a chaplain (captain), who administers to the spiritual welfare of the Sir Knights on public occasions, and the surgeon (major), who is the medical officer of the command. The former two are appointed by the colonel; the latter elected as are the field officers. The staff officers are assisted by the non-commissioned staff—the quartermaster and commissary sergeants and the sergeant-major. Each regimental officer or non-commissioned officer must be a member of a division in the regiment.

Whenever two or more regimental organizations have been completed in any grand jurisdiction, the regiments are organized into a brigade, commanded by a brigadier-general, assisted by the usual staff officers, ranking as colonels, with three aids, as majors. This constitutes one of the tactical units of the Pythian army. The commanding officer is elected by the regimental officers.

As yet no corps organizations for the Rank have been formed. The wide country over which this force is scattered may, in the future, as in the case of the regular army, lead to the division of the country into territorial commands, and the assignment of general officers to command. Each state or territory might constitute a district; several states a department; and several departments a grand department, as for instances, the grand department of Canada, the grand department of the Atlantic, the grand department of the Mississippi, and the grand department of the Pacific, names sufficiently explicit in themselves, each commanded by a major-general. In this case, the rank of the commanding General of the Uniform Rank should be commensurate with his command.

The general laws and constitution provide that any general officer or colonel, who shall have honorably served a full term of office, may be retired from active service as such officer, and will be entitled to wear the uniform and jewel of honor denoting his past service. He may then be assigned to special or other active duty by the Supreme Lodge, the Supreme Chancellor, the Major General commanding, or by any superior officer commanding in his jurisdiction.

The tactics of the Uniform Rank consist of an excellent manual of drill (1883),* prepared under direction of the Supreme Lodge, by Major-General James R. Carnahan, M. A., late Adjutant-General of the State of Indiana, P. G. C. and S. R. of that jurisdiction, and William R. Hamilton, M. S., First Lieutenant Fifth U. S. Artillery, containing the Schools of the Knight (soldier), division (company), battalion and brigade; sword and axe manuals; display movements; rules for camps, pa-

*Revised 1886 by Major-General. Published by the Pettibone Mfg Co., Cincinnati, O.

rades, and competitive drills; reception and escort duties; knightly courtesies and burial services. The ceremonies of guard mounting, dress parade, review, and inspection, are the usual military forms. These tactics are based upon the standard American authority upon this subject, "Upton's Infantry Tactics for the United States Army," having the same unit—a set of fours. The manual has stood "the crucial test of experiment." Each division drills generally once a week, at which attendance may be required by fine or other penalty, provided for in the by-laws.

Brigade camps and regimental drills are frequently held. The 30th day of August, Anniversary Day of the Uniform Rank, and the 19th of February, Pythian Period, are duly celebrated by parades. The patriotic pride and public spirit of the Rank is shown by its turning out in processions upon the National holidays and occasions of local moment. Competent authority is required for a division to participate in any public display. Competitive drill is encouraged as stimulating military proficiency and authorized in the tactics. Inspections of the various bodies are regularly made, and reports, on the prescribed blanks, forwarded to the proper headquarters, where an abstract is made for the information of the general headquarters.

The uniform, dress and fatigue, of the Rank is patterned after that of the United States Army. The officers and Sir Knights of a division wear dress-coats, blouses and trousers of blue-black cloth, with silver buttons. For full dress the white helmet with white and red plume is worn by the officer; and the same with a red plume, by the Sir Knight; for undress, the forage cap of the army by all. The shoulder-straps, knots, and epaulettes are as prescribed in the army, with the exception of the scarlet field. The insignia of rank is as usual. The general, field

and staff officers wear, in dark blue cloth with gold buttons, the dress provided for like rank by the army regulations, with the exceptions of the ornaments and those noted above. The characteristic emblem of the Rank is the lily, which is displayed on the head gear, shoulder knots and straps, gauntlets, buckles, and scabbards.

The flag of the Uniform Rank is of scarlet silk with silver fringe, bearing the name and number of the division. Such presentation banners as may be received, can be displayed upon public occasions. A division also carries the national flag of the country where the Rank is organized. At the session of the Supreme Lodge at Toronto in 1886, the Stars and Stripes of the United States were blended in the same parade with the Royal Standard of the United Kingdom.

The regimental flag, of the same color, contains the escutcheon of the state or country, also that of the Order, and the number of the regiment. The brigade colors are blue, with the name of the brigade inscribed thereon. Both regimental and brigade color guards bear national colors.

The colors of the Supreme Chancellor and the Major-General commanding are white, with appropriate designs and designations.

The officers and Sir Knights of a division are equipped with nickel or silver-plated straight swords, having crossed handles and chain guards. The officers wear a scarlet enameled belt with silver lace; the Knights, the same belt plain.

A corps of Sir Knights, of commanding appearance and dignified deportment, armed with battle axes and lances, forms an ornamental feature of every well organized division.

Military discipline, as far as applicable, is enforced at all proper times. Military law and the customs of the

service are authorities when relevant. Courts-martial, general and regimental, are constituted, proceed and exercise jurisdiction like similar courts in the army. The punishments are limited to dismissal, suspension, and reduction in rank. Minor cases, requiring discipline, are disposed of by the Sir Knight captain, as provided for in the by-laws. Sunday picnics and excursions, or violations of any of the rules of reputable society on the part of a division, are followed by the arrest of its warrant.

Pythians are cautioned to be knightly and courteous under all circumstances. Knights should be pure in conduct and honest in their intercourse with all. A Sir Knight soldier should possess the character of a true gentleman. It is enjoined "that firmness be exercised with politeness; that commanding officers secure the respect and loyalty of subordinates by kindness and justice; that, while never failing to notice the short-comings of others, he should constantly strive, by the power of example, to lead them to the attainment of the ends in view; that juniors always recognize and respect the presence of seniors by the first salute, which must be unfailingly returned by the senior." The salute is declared to be "the bond by which the highest in rank shows to the world that he is of the same brotherhood as the lowest." "A salute, therefore, for the lowest should be considered a privilege, not an obligation. All privileges must be given as all honors, according to rank, the highest first." Correspondence relating to the military interests of the rank is made out in accordance with official forms, passes through the regular channels and is acted upon in the usual manner. Orders are issued as in the military service, those from the Adjutant-General's office at the headquarters of the army being the models. Orders and circulars from the general headquarters are printed and

distributed. Rosters are kept and military duty fairly distributed.

The Major-General commanding makes an annual report to the Supreme Chancellor on the state of the Rank, and with such recommendations as he may deem necessary. This report usually contains an official register of the Uniform Rank organizations and officers. The paper partakes of the nature of the report of the Lieutenant-General commanding the army to the Secretary of War; and the latter part to the "Annual Army Register," published by order of the Secretary of War in compliance with law. Decisions of the Supreme Chancellor and Major-General commanding, relating to the Uniform Rank when approved by the Supreme Lodge at any session, are duly promulgated.

A code of "General Laws and Constitution for the Uniform Rank, Knights of Pythias," was adopted April, 1884, and amended July, 1886, and published by authority of the Supreme Lodge. In its nature it corresponds to the title, "The Army," in the Revised Statutes of the United States, and to the army regulations.

Upon the foregoing theory as a basis, the Uniform Rank has been organized in forty-four of the states and territories of the United States, and in Ontario and New Brunswick, Dominion of Canada.

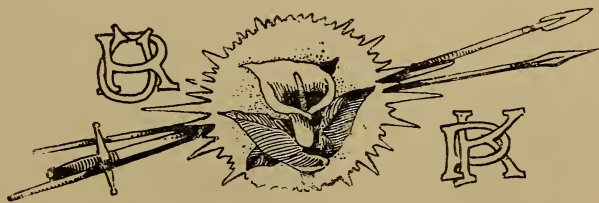
During the present administration, Supreme Chancellor Howard Douglass, of Cincinnati, Ohio, a thorough statesman, comprehending the theory and practice of the science of government, has, as commander-in-chief, bestowed his fostering care upon this department of the Order with marked results. Major-General James R. Carnahan, commanding, a veteran officer and organizer, well-known in the military circles of the country, has devoted his entire attention and splendid abilities to this work since his appointment in June, 1884, with credit to

himself and honor to the Order. General headquarters have been established at Indianapolis, Indiana. The general staff has been organized by the appointment of prominent Knights who have served in the Volunteers during the war, or in the National Guard during peace. An efficient corps of aids has been commissioned.

Thirteen brigades have been organized—one in each of the following jurisdictions:—Massachusetts, New York, Pennsylvania, Ohio, Indiana, Kentucky, Illinois, Michigan, Missouri, Iowa, Kansas, Nebraska, and California.

Regiments only have been organized in the following jurisdictions:—Connecticut, New Jersey, Tennessee, Georgia, Louisiana, Texas, Arkansas, Colorado, Minnesota and Maine.

Surely, the Uniform Rank,—a military order, inculcating purity of life and honesty of conduct, attractive to young men, useful to the Order and loyal to the nation—gives promise of a brilliant future. If it continues “to grow with the growth and strengthen with the strength” of the Order of Knights of Pythias, the next few years will witness the formation of an army of true soldiers, upon whose banners may be faithfully inscribed: “God and our country.”



FAITHFUL, UNTO DEATH.

BY T. O. WINSLOW.

NOT idle words, but proved when flame
In league with Death its victims sought,
Where sleeping guests dreamed not of ill,
Or stately walls to ruin brought;
When knightly courage dared their wrath,
A BROTHER's perilled life to save,
And in that high and holy cause,
A name to Fame's bright roster gave.

Where'er the Pythian banner floats,
O'er Castle Halls throughout the land,
"First martyr" to his knightly vow
The name of HINES shall ever stand.
Yet countless hearts as bravely beat,
And will not fail at duty's call,
But rescue brothers in distress,
Or at the post of honor fall.

Faithful in danger to their trust,
E'en unto death, if such the need,
Are all true Knights, wherever found,
When peril calls for knightly deed.
Faithful to loved ones in the home,
To brothers who the Myrtle bore;
In sickness, sorrow, or the hour
When crossing to the farther shore.

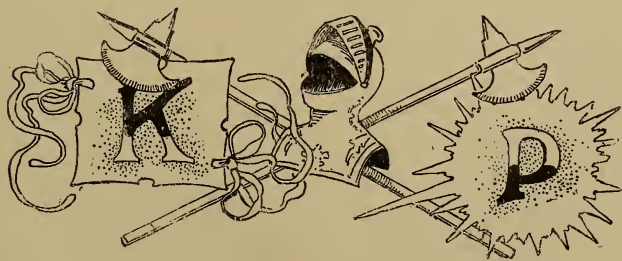
Faithful to dry the widow's tears,
The orphan's path to make more bright,
With cheering words and knightly aid,
Till shadows vanish by their light.

Faithful, when slander dares assail
A brother true to knightly vow,
Or when misfortune's heavy hand
In poverty hath bowed him low.

Within each guarded Castle Hall
These are the only lessons taught;
Save wariness in every sphere,
Against the world, with evil fraught;
And how to find a brother true,
In whatsoever paths we wend,
By mystic sign or mutual word,
To be a comrade or a friend.

Noblest of all the mystic ties
The Pythian Order stands to-day,
And with her banners to the breeze,
Goes proudly on her conquering way;
Her Lily guidons float above
Brave hearts who love their Country's weal,
And should the hour of danger come,
They will shrink not from clash of steel.

BOSTON, Sept. 25, 1887.



ADDRESS

AT THE DEDICATION OF A CASTLE HALL, BY PAST GRAND
CHANCELLOR M. L. STEVENS, OF MAINE.

WE have gathered to-night, my friends, for the service of dedicating this Castle Hall—so beautiful and commodious in its arrangement—so elegant and tasteful in its fittings, to the uses of an institution of wide-spread organization and far-reaching influence.

You have listened to the simple and appropriate ritual service, in which the officers of the Grand Lodge of Maine have set apart these rooms to the perpetuation of the holy principles of Friendship, Charity and Benevolence. And now it will not, I trust, seem inappropriate or inopportune if I leave for a time the beaten tracks of eulogy of the particular Order in whose interest we gather, and glance briefly at the train of causes whose result is found in the organization of that class of societies or associations of which this is one.

Early in the history of our race, and while the echoes of the songs of the birth-morning of creation had scarce died away in the buzz of the busy life then coming to fill the earth, the harmony and peace and light to which mankind held heirship were marred and broken and darkened by the advent of a spirit and power of falsehood and hate. The intercourse between God and man, hitherto open and unrestrained save by that reverential awe in which the finite and created always bows before the infinite and uncaused, was ended; and the knowledge of Him and the perception of His attributes and character, which had been man's highest joy, gave place to vague

and incomplete apprehension of His being, and wild and chaotic imaginings of the principles of His government.

It was but a step from this, and the differing conceptions which various minds thus darkened would cherish of Divinity, to that doctrine of a plurality of Gods, so widely held among the ancients, and which found its highest development in the mythologies of Egypt, Persia, Greece and Rome. In close sympathy with this increasing ignorance of the true God, there was developed an ever-growing disregard of the social and moral law which He had established, and an ever-widening departure from that code of fraternal love, of brotherly regard and unselfish care for the happiness and well-being of others, which he had ordained. In place of love there came hatred and envy—in place of harmony and peace were heard the clash of opposing interests and the rude shock of personal encounter, or the wild alarum of inter-tribal and international war.

In no other way, perhaps, is the intellectual degradation and night, in which the race was plunged from the rearing of Babel to the opening of the Christian Era, more forcibly shown than in the fact that even the realm of the supernatural, peopled in the imaginations of men with its myriads of gods and goddesses, was not exempt in their belief from the jealousies and bitternesses and strifes of which their own lives had come to be the constant theatre and home. So abject and clouded were their minds that in their farthest reach after an object worthy of homage and worship they were unable to conceive a Deity whose life was not harrassed and rent by the same passions as consumed their own. Truth was veiled in the mists of all-embracing error. Light was hidden in the gloom of an all-enshrouding night.

But yet there were, in that early day, a few sages, philosophers, wise men, to whom the light was not alto-

gether lost. Just as *we* may sometimes discern through the surface mists of a summer's eve the glimmer and twinkle of a single star, they, through the clouds of widespread superstition, were able to see the great truth that there is but one God, Jehovah Almighty. With *this*, they perceived also the doctrine, scarcely less sublime, that *all mankind are brothers*,—that intertwining among all the avenues of self-interest and laudable ambition, overarching and infolding all the struggles for place and position among our fellows, there may be, if we will, the inspirations of a friendship and fraternity as absolute and eternal as the God who ordained that they ought to be—that there is a *better good* than the sole seeking of self or the devotion of all effort to a rewarded toil.

But, in that dark hour of the world's life, doctrines such as these might not be boldly proclaimed, nor openly avowed. Reputation, friendship, perhaps life itself, might be periled in an open attempt to disseminate views so utterly at variance with the spirit of the times. If cherished at all, their study must be pursued in the secrecy of the closet; if declared at all, they must be spoken in tones hushed to the murmur of the softest whisper.

Kindred spirits, however, ever seek out among the world's rubbish their congenial fellows—ever find out their mates amidst the rush and turmoil of the world's work. As the quicksilver dropped in the dust and sweepings of the artisan's floor seeks out and gathers to itself the particles of gold scattered and lost in the processes of labor, so these, among whom was preserved a better knowledge of universal truth, sought out each other, and while in outward life submitting to the popular superstitions of the day, in the retirement and secrecy of hidden intercourse they discussed the great problems of the universe with frankness and candor, and in untiring earnestness and zeal wrought upon the great questions of individual growth

and social weal. In such gatherings as these may be found, if we accept the inevitable conclusions of history, the germ which a little later developed into the secret societies of the ancients.

Most naturally these sages were desirous of perpetuating and extending the knowledge and influence of the truths they held; but amidst the prevailing darkness, and for reasons already stated, instruction in them could only be communicated to disciples selected with the greatest circumspection and care, under the most binding obligations of secrecy and good faith, and in the most impressive possible manner. Hence the origin of those ceremonies of initiation and instruction which have formed the portals of every secret society the world has known. So also must the mind of the neophyte be approached through the broadest possible channels of access, compelling, if it might be, all the senses and the personal experiences of the candidate to minister to the deepest and most lasting impression. Hence arose that system of symbolic instruction which, in greater or less perfection, adorns the frame-work of every such organization.

How closely the bonds of friendship were cemented between such men as these, holding the same immortal doctrines and bound together in a common effort, exposed to a common danger and sometimes to a common persecution and trial, can be scarcely conceived. A spirit of fraternity and brotherly affection of the strongest and most enduring character kindled its flame and lived and burned in their hearts and lives. The toils and labors and trials of each became the burdens of all; and the common weal or the common suffering became the personal joy or sorrow of each.

We cannot, with the time at our command, delay to examine in greater detail the growth and use of these societies. Nor may we stay to trace the processes of the

training they embodied, or to recount the examples of noble spirit, of almost divine endeavor to which their votaries were incited. These are living in the world's life to-day; year after year they are aiding to make our race better and holier—helping to garland the magnificent temple of man's later civilization with its brightest jewels and its choicest adornments.

As has been well said by a recent writer, "Humanity never rises in the mass. It struggles onward, a few in the van bearing the brunt of the fight, while the great army follows after—often a long way after." So, if the view we have stated be correct, in the earliest ages of the world the wisest and best of men sought in their secret temples to penetrate the mysterious gloom which enshrouded, not only their own being, but God as well. They toiled in labor and in pain, baffled oft, and oft losing their way, but advancing, rising, growing always till out of their labor has been evolved civilization. Some of the grandest of all ideas, those which have moved the race farthest onward in the march of human progress, were born amidst the flash of mystic symbols. These body forth the infinite and the everlasting.

The mysteries of Isis and Osiris, of Eleusis, of the Sabiri, of Odin, of the Society of Pythagoras witnessed this effort in its mightiest struggle and its most wonderful development. Much there was of uncertainty, of doubt, of error indeed mingled with the truths they held; for let it be remembered they toiled only by the lights of Nature and of Reason. The glorious light of revelation and inspiration shone not upon them—the matchless incarnation of truth in the person of Jesus of Nazareth had not appeared, and the glad tidings of his Evangel sounded not yet to man.

In this school of truth, of friendship, and of honor, were found the valiant Knights, the true and noble friends,

from which the Order of the Knights of Pythias takes its name. The story of Damon and Pythias will never die. The rich halo of their immortal deeds shall never cease to light mankind toward the lofty enthusiasm of love. No nobler instance of self-sacrifice, no more sacred example of true friendship relieves the long, dark story of selfishness and distrust the world has been writing with its blood. Its record belongs to no age or clime, but to humanity and fraternity forever.

Nor needs it, my brothers, that I dwell upon that story to-night. You know it well. Often in mental view have you beheld the scene, almost twenty-three centuries ago, when Syracuse was in the very pride and zenith of its power. Damon yonder in the cold, dark dungeon—condemned to die at sunset—you have gazed in marvel and amaze to see the faithful Pythias tear himself from the bride he was that day to wed, and offer himself a hostage for Damon. You have heard him plead with the cruel monarch,

“As thou art a husband and father, hear me :

“Let Damon go and see his wife and child

“Before he dies. For four hours respite him.

“Put *me* in chains—plunge *me* into *his* dungeon

“As pledge for his return. Do this, but this,

“And may the gods themselves build up thy greatness

“As high—as high as their own heaven.”

You have seen the plea avail and Damon released to say a brief farewell to his wife and little one, who, in ignorant, happy longing awaited his coming; you have gazed out along the plain and across the valley to trace the way of the steed which bore him to his home; you have looked in on the meeting of that family; you have heard the anguished cry of that fond wife as the awful truth burst upon her; you have listened to the wail of the babe gathered for the last time in its father's bosom; you have seen the bursting agony of that parting; you have

felt the horror and dismay of the moment when, discovering that his slave had slain his horse in seeking to save his master's life at the loss of that of his friend, Damon felt that Pythias must die for him. You have looked in upon that Syracusan dungeon where Pythias' lovely bride vainly plead that he would improve the means of escape she had provided and fly with her; and you have seen the finger of the dial-plate hasten toward the appointed hour and Damon not yet returned; you have heard the gates creak upon their rusty hinges as the hostage is led out to execution; you have beheld the Tyrant gloat over the hastening sacrifice as he waited the proof of Damon's broken faith; you have watched the glow in the west grow brighter as the sun hastened to the setting, while over in the east the shadows were climbing the walls of embattled Ortygia; and just then, as a headless trunk and a trunkless head would in a moment be all earth held of this brave soul, you have seen the guard-line broken, and breathless, dust-stained Damon fall fainting at the foot of the scaffold.

All these have you beheld in the clear vision of present reality, and your hearts have bounded with a new measure of gratitude and pride that these might be your exemplars; and you have accepted with an enthusiasm that knows no waning the holy work of perpetuating such a friendship, and of making universal so unselfish a devotion.

Emulous of so conspicuous an example of friendship and heroism, and discerning somewhat at least of the spirit which it embodied, a group of friends assembled in the city of Washington on the 19th of February, 1864, and there laid the foundations of the institution whose pride it is to welcome us within these walls to-night.*

*A brief sketch of the rise and progress of the Order, which was here given, is omitted, as a repetition of oft-written history.—M. L. S.

Citizens, friends, whom age or sex or inclination detains without our portals, this band of Brothers extend to you their welcome to-night in no ordinary greeting. The externals, the pageantry of this Order, are vain and trumpery show, save as their significance conveys to you the purposes of its bond. Born of heaven, instinct with truth, laden with universal love, these purposes and motives to action come to you in the lives of these, my brothers, seeking to help and aid and bless your community. If you shall find them friendly and generous, careful and discriminating, brave and noble and true as never before, accept it as proof that the symbolic acts and experiences of their weekly gatherings have fully wrought their mission in their hearts.

And specially would I have the pure spirits and loving hearts of these women, whose presence graces this festival to-night, accept the outward symbolry of the Order as token of the sublime and lofty effort for woman's weal which they portray. Remember, as from week to week your loved ones enter the seclusion of these walls, that regard for woman, care for her weakness, and vindication of her honor is the choicest of all her flowers, brightest of all the jewels which deck the triumphal garlands or sparkle on the diadem of Ancient or Modern Knighthood.

My Brothers, I have dwelt much upon the scenes of the olden time, before the light of christianity came to lighten the world, and have followed the slow growth and development of those springs of action which in the Order we represent are so grandly shown forth. But meanwhile I have felt assured that you do not forget that among the sublimest utterances of the great Apostle of that New Dispensation, was that in which he bestowed upon the central thought of all our teachings the exalted encomium, "Greater love hath no man than this—that a man lay down his life for his friend."

In allusions to which you have seen a special sense, I have recalled many incidents which have entered into your experience as you have learned the lessons of a Page, borne the shield of an Esquire, or worn the arms and spurs of a Knight, that in them all you might find an inspiration to devote yourselves in new and larger measure to cement the ties of friendship which bind you to practice that holy charity which blesses alike "Him that gives and him that takes," and to cherish in its fullest and broadest beauty that benevolence which sees in every man a brother.

Brothers, I congratulate you that in so elegant and beautiful a home you are to practice and inculcate these lessons. May the mystic significance of the trio of letters displayed upon our escutcheon be nobly and grandly manifested in your friendly and loving care for the suffering and the afflicted—in your discretion, forbearance and caution amid all the difficulties and temptations of life and in the undaunted spirit, the magnificent bravery with which you trample under foot the obstacles to your progress.

"The weapons which your hands have found
Are those which heaven itself has wrought,
Light, Truth and Love; your battle ground
The free broad field of thought.

"No partial, selfish purpose breaks
The simple beauty of your plan,
No lie from throne or altar shakes
Your steady faith in man.

"Press on,—and these who may not share
The toil or glory of the fight
May ask, at least, in earnest prayer,
God's blessing on the right."

AN ACROSTIC.

FRATERNALLY INSCRIBED TO THE ORDER OF KNIGHTS OF PYTHIAS.

FRIENDSHIP : The joys to man thou hast given,
 Recording angels up in heaven
 Indite within that famous book,
 Excepting not one pitying look—
 Not even one small, modest deed,
 Done kindly in an hour of need.
 Shorn are thy ways of all deceit ;
 Hypocrisy lies 'neath thy feet—
 In truth, all works within thy laws
 Perpetuate our noble cause.

CHARITY'S blessings ever pour
 Hourly into the widow's door ;
 Artless, she brings a woman's love,
 Redeeming souls to heaven above.
 In every place her works we find—
 Thoughtful the blessings left behind—
 Yea, she is a friend indeed.

AND now comes one, whose humane creed
 No thought of recompense contains—
 Devoid of selfishness her aims :

BENEVOLENCE—O modest maid !
 Ere fortune's frowns from earth shall fade,
 No hand like thine to turn despair,
 Expel our griefs, relieve our care.
 Void of all seeming and pretense,
 Oft in our woes a sure defense—
 Let earthly blessings from us flee,
 Earth's riches turn to poverty,
 Nearest and best of friends you prove—
 Caring for naught but to remove
 Every ill—so runs thy love.

—*Sam T. Shaw, in Jersey Knight.*

RESPONSE TO WELCOME ADDRESS

AT KOKOMO, IND., JULY 3, 1884, BY HON. WALTER S. RICHIE,
S. R. OF OHIO.

MR. CHAIRMAN, LADIES AND GENTLEMEN:

IN the full acceptance of the bounteous hospitality so eloquently extended, a response more elegant than words of mine, more fitting than I can hope to give, will surely be found.

From all parts of this grand and growing state, second only in great men and presidential possibilities to my own beloved Ohio, are gathered the Pythian hosts to make glad the hours by your people kindly given to our highest pleasure. From now until the dawn discovers the milestone which reminds us that one hundred and eight years ago our Republic was launched in the sea of nations, we will make merry.

At this mile-stone, as members of an Order truly American, we take from the forge of time another link and weld it to the golden chain which binds us to the memories of the past.

In response to your invitation we are met to extend and renew the friendships made sure and lasting in the mystic ties wrought at our common altar.

On the morrow the millions of our fair land will gather in hamlet, grove and city to read again from that page in our history which foreshadowed the glorious future, which is our immediate and successful past. On the morrow the peers of America, rich in individual freedom, rich in intelligence, rich in citizenship, the favored of earth and blessed of heaven, meet upon a common plane.

Crowned with the admiration of the nations, garlanded with flowers from the garden of the world's highest intelligence, nowhere from sea to sea will the sun shine on braver men or fairer ladies than here in your own pleasant city of Kokomo.

As members of our Order, working for the common good of our country is our pride. Untrammelled, every man a king, every woman a queen, we behold a land specially fitted for the development of the Order we so much prize. Its phenomenal growth is the enterprise of America, and marks a pleasing page in the history of intellectual advancement and long-sought liberality.

Our Order is of the present. It is not rich in the lore of centuries, but it is the creation and pride of the best minds of to-day. It is not crowned with the veneration of age, but it is favored in its young and progressive manhood. Its origin affects not the distant past, but the events of to-day, sharing our growth, a part of our liberality its present success, the full fruition of fond hopes, the golden fruit, ere the weight of years has rested on its Founder. Its permanence is written in the experience of men who have well considered the problem of life. Its corner-stone is the friendship of the ideals, and its offices are the wants of humanity in every age and clime. None so strong, none so high, none so weak and humble but may gather strength and wisdom from the fountain of truth springing from the rock of eternal friendship, laid centuries ago in the cruelty of tyrants in that fair Sicilian isle.

The selfishness of wealth, the refinement of classical education, the empire of power cannot lift men above the ennobling influences sent world-wide from the thousands of fraternal altars in this grand union of states. The laws of our common nature find no man whose humanity is so broad, whose heart is so warmed at friendship's fire

that a glow cannot be brought to his cheek, a kindlier sparkle to his eye in the lessons from God's silver sea of truth, telling "Man's duty to his Fellow."

The Order of Knights of Pythias does not urge its first consideration for popular favor. In its work of elevating mankind, bringing sunshine and gladness to hearts in gloom, dispelling the clouds that gather about and at times darken the lives of all men, it but asks and claims and has a place side to side with other fraternities working to the same end.

Our attainment marks no other ruins, and Pythian liberality finds room for every society that has for its aim the good name and betterment of its enrolled adherents.

Within the memory of every Knight our Order had its birth. Twenty years ago its doubtful existence began.

It had no legacy of wealth or power of personal influence. Forgotten, unnoticed, and swallowed up in the hatred and despoil that filled the hearts of men, the coming of peace brought hope to the faithful few; the sun of promise shone forth, and with no benison but that which, borne on the winds of heaven, ever unfurls to the breeze the banner of right, it has swept like a great wave across land and sea, and the fealty of Damon and Pythias is the sworn friendship of an army of 150,000 of America's young and sterling manhood.

Whatever tends to the successful perpetuity of our Republic is worthy of every encouragement. There are many factors in the sum of this, the best of all governments. As one of these factors you have welcomed this Pythian gathering.

In all countries there is a tendency to separate and divide society into what are termed sets or circles. One requires a given amount of wealth, another a prominent position in a particular trade or profession, in still another an analysis of blood must prove the fitness for recognition and social standing.

In this land of freemen, away from the banqueting halls of kings, and strangers to the vices there begotten, in a land where titles and crowns are unknown, we are compelled to admit this tendency to exclusion and mock superiority in our midst. No greater danger can come to our institutions. No greater foe to this feature of our system of government, and no greater security from its evil effects can be found than Orders such as ours. We discourage exclusiveness. We eliminate caste. We admit men upon the broad platform of good morals and right living, recognizing man's security is his love of home, for "Each man's chimney is his golden mile-stone *
* * * from which he measures every distance through the gateways of the world around him."

We commend prudence and seek the rewards of industry. We encourage every worthy ambition that the world may have the best efforts of its highest intelligence. Within our Castle Halls we are but members of a great and growing Brotherhood, meeting as America's millions will meet on the morrow. The sun of toil stands the peer of fortune's favored, learning the lesson that with us Manhood is Supreme. We are come from near and far, from crowded city and pleasant country homes, away from the struggle of life, away from the gathering heat of party strife. Within your gates stands this brilliant array, this brigade from an army of America's young manhood and high intelligence, and in the full measure of your greeting we accept your bounteous and open-armed hospitality.

We sincerely hope to leave behind us as pleasant recollections of our presence on your part, as we, returning to the homes of our loved ones, shall bear with us memories of your exceeding courtesy and most cordial greeting.

PYTHIAN POEM.

WE read of knightly deeds of yore,
With swelling hearts and kindling eyes;
Through glorious pathways red with gore,
Ere beauty's hand bestowed the prize,
And every nerve thrills in accord
With valiant Knights who bore the cross
So proudly 'gainst the paynim horde,
And counted life as little loss.

But though no more those mail-clad forms,
With visors closed, move sternly on
In knightly lists, or battle's storms,
Till life be lost or victory won,
And gauntlets thrown by heralds gay
No more precede the deadly strife;
Yet valiant hearts are found to-day
As ever fought for maid or wife.

We see them scorn the murderous fire
From batteries massed in grim array;
Defy contagion's breath so dire,
Where thousands death's behests obey;
Man life-boats from a rock-ribbed shore,
With souls that know not doubt or fear,
And launch them 'mid the breaker's roar,
When minute guns at night they hear.

Within our Castle Halls are taught
The lessons ancient Knighthood prized:
Friendship, that counted death as naught,
Or tortures tyrants' whims devised;

With *Charity* for those who failed
The highest standard to attain ;
The *giving alms*, when want assailed,
Or kindly watch by beds of pain.

Skill, to avoid all treacherous snares,
By which the unwary oft are bound ;
Courage, that deadly danger dares,
And treads as shadows to the ground,
With tender love and watchful care
For faithful wife or children dear,
With patience every ill to bear,
Where craven souls would chill with fear.

Honor, that keeps our shields so bright,
No slanderous tongue can dim their rays ;
Faith, that our Brothers, passed from sight,
Still join our kneeling song of praise ;
Firm *trust*, that on the shining shore,
When Earth's ordeals all are passed,
Each worthy Knight, his trials o'er,
Shall find eternal rest at last.

—*Sword and Helmet.*



OUR CONFLICT AND LEADER.

A SERMON DELIVERED IN ST. MATTHEW'S CHURCH, BLOOMINGTON, ILL., BY THE VERY REV. SIR WM. T. WHITMARSH, DEAN OF BLOOMINGTON, RECTOR OF HOLY TRINITY, DANVILLE, AND BRIGADE CHAPLAIN U. R. K. OF P. OF ILLINOIS, BEFORE THE GRAND CHANCELLOR OF ILLINOIS, AND THE BLOOMINGTON LODGES AND DIVISION U. R. KNIGHTS OF PYTHIAS.

II. Sam., 22d chap., 33d and 35th verses.—“God is my strength and power, * * * * He teacheth my hands to war; so that a bow of steel is broken by mine arms.”

GRAND CHANCELLOR AND BROTHERS:

Life is a warfare. In whatever position we may be placed, whatever our lot in life may be, from childhood, through youth, in manhood, to old age, from the cradle to the grave, our life is a scene of unending conflict.

In our physical frame there is that conflict! The principle of life struggling with the seeds of disease, the wear and tear of motion, exertion, toil, the daily waste inseparable from living; the injuries resulting from want of prudence, ignorance, dissipation, self-indulgence, the violence of others, accidents and disasters; these make our physical frame the theatre of a conflict, perhaps brief, perhaps continued for eighty, ninety or a hundred years, but inevitably ending in the victory of death over life.

In our social relations we find a constant warfare! Men differ in their interests, their views of truth, their sense of duty; and hence, even with pure motives actuating each of them, no two men can be long in contact with each other without some measure of opposition rising between

them, some occasion of conflict, however courteously or lovingly it may be waged; while in the world at large, under the influence of the various feelings which sway mankind, human existence appears a long campaign in which class is arrayed against class, man against man, conflict and strife proving the grand characteristic of life.

Within the breast of man is found the same conflict which is seen in the world around him! His moral nature as really as his physical, is the arena of a constant warfare! *There*, also, are to be found two opposing principles between which there can be even no truce; right and wrong, good and evil, light and darkness, truth and falseness, spiritual life and spiritual death, call them what you may, these two principles are ever waging war with each other; war, the aim of which is undisputed rule in the citadel of man's heart.

Of these three conflicts, from neither of which a single one of us can escape playing our individual part, the last is the all-important warfare!

It is infinitely more necessary that spiritual life should overcome evil in our hearts, than that the principle of life in our physical nature should overcome disease and death, for our bodies are but our clothing, our spirits are our true selves. So also is it far more needful that the spiritual combat within us should issue in victory to the truth, the right, the good, than that we should be crowned victors in the social conflict, for it is only as we are influenced by the truth, the right, the good, that any warfare in which we may engage in the world outside can issue in real gain to ourselves or others.

I speak to you, Sir Knights, to-day, as to men who recognize the truth of the words I utter, men who recognize the fact that life is a long continued campaign, and that of all the conflicts in which we are compelled to take

a part, that upon the moral battle-field is the one of all-surpassing moment.

I am justified in so regarding you, for so you proclaim yourselves by your chosen symbols, the helmet, sword and spear, and still more by the military dress which you brothers of the Uniform Rank wear; you have laid aside your citizens' dress of daily use, you have put from your hands the implements of toil by which you earn your daily bread, and you show yourselves to-day in military garb, with helmet, plume and sword, and yet you are not numbered, nor desire to be, among the armed forces of the nation; you do not design to draw those swords in grim reality, either to defend your own life or to slay a foe; your dress is a symbol, that and nothing more; nothing more, but *it is that*; a symbol or a masquerade, and surely not a masquerade, for you would not insult the God of Heaven by masquerading in His temple, and turning the service of prayer and praise into a hideous farce! No, your dress is symbolic; by it you proclaim that you recognize yourselves as warriors, warriors in a fight where no human blood is shed because you war not with flesh and blood, but with principles, intangible it is true, but more to be dreaded than any hostile squadron drawn up in battle array. "Friendship, Charity, and Benevolence," your motto, you declare war against the mightiest foe of the human race, Selfishness; Selfishness, the leader and captain of all the evils enslaving mankind; Selfishness, the one great foe of man which God has resolved ultimately to destroy, and by destroying lift man up again into His own likeness, partaker of the Divine Nature!

By declaring war against selfishness, you draw the sword against every foe of man; all sorrow, all pain, all misery, rise from sin, our own ill deeds or the ill deeds of others; and every form of sin, every form of injustice, every form of ill doing, springs from the prolific root of

selfishness! Utterly uproot selfishness from the breasts of all men, wholly banish it and its fruits from the world, and there would be neither sin nor sorrow left to desolate the lives of men!

Pledged to this conflict with selfishness by your vows, four times repeated and each time more strongly than before, pledged to it in the face of the world by the symbolic dress you wear, you come to-day into the house of God to hear words of counsel from me, your chosen Chaplain; Brothers, then remember that in this fight we are not alone; God is with us to enable us to overcome, to give us victory just in proportion as we are earnest in the fight!

We do not all hold the same religious views; some of us, the natural seed of Abraham, the grandest, oldest lineage in the world, worship the Jehovah of Israel without recognizing Him in His Incarnate Manifestation, Jesus of Nazareth; others of us have varying views of God's plans and purposes; to some of us He may seem to be a mere abstraction, and not the living, loving Father, Guide and Friend, which others of us recognize in him; but amidst all these differences of human views and thoughts, the truth remains, *God is over us all and with us each*, knowing us though we may not know Him, loving us because "we are His offspring," seeking our highest good far more earnestly than we seek it, and in this fight with selfishness He is with us as our Leader, Help and Friend, through whom we shall learn to conquer in the fight if we accept His aid and follow His commands. Every form of sin has its opposite virtue. The opposite of selfishness is self-sacrificing love, such as Damon and Pythias displayed, such as Jonathan showed to David, such, to give the brightest example the universe ever witnessed, such as Jesus showed to man! To win victory over selfishness its place in our hearts' affections must be filled by love, unself-

fish, self-denying love, and to gain this, to cast out the one and to enshrine the other as the ruling principle of our lives, is the battle to which we have pledged ourselves! And, standing here to-day as a Priest of God, before His sacred altar, the altar of Self-sacrifice Divine, I tell you, my Brothers, that God our Father has done all that even He could do to secure us victory in this battle! He has done all that He could do to make us *want* to win in the fight with selfishness! He has shown us the beauty of unselfish love, not only by His bounties day by day, through all ages, showered upon all His creatures, supplying their needs and pouring gifts from heaven alike upon the thankless and the grateful; but above all in the exhibition of His character in the form and actions of an unselfish, self-sacrificing man, in the person of His Incarnate Manifestation, Jesus of Nazareth, the Son of Man, the Son of God!

What more *could* God do to implant hatred of selfishness in our hearts than exhibit, as He has, the beauties of unselfish love, such as only God Himself could show, in the person of His Incarnate Son? This was the mission of our Incarnate God before whose altar you bend your knees and veil your standards to-day. It was love, pure, unselfish, self-sacrificing love, love undeserved and scorned, yet steadfast, indestructible and firm to death that led the Incarnate God to Calvary, and to the region of departed spirits, that He might win us from selfishness to love like unto His own, and cure the evils of the world by raising man from his likeness to the devil back to the estate from which he had fallen and make him again the image of God. In that mission He fell, and in the darkness of the sky which hung over Calvary's tragic scene there seemed to be typified the triumph of the powers of darkness. But in that fall He triumphed; the temporary victory of His enemies only secured their overthrow. Love can only

conquer by endurance and submission to undeserved injuries and unjust treatment. By the Cross of Calvary Divine Love conquered, and to-day, shining down the ages, there beams forth a radiance from that cross standing on the Judean hills which has penetrated to every land and shines with imperishable lustre upon this cross-crowned altar! The cross of Jesus is the grand example of love, the grandest of all incentives, the most effective of all inspirations!

So, too, God has done all that it is possible to do to *enable* us to conquer in the fight with selfishness! He sends into our hearts, by the impulses of His Holy Spirit, holy resolves, unselfish purposes, loving, self-denying projects, in the pursuit and practice of which we grow more and more out of our own selfishness into His likeness. More than this, He provides means of grace, channels of His Spirit's power, by the use of which, when we feel our own weakness in the struggle, we may be reinforced by His Divine Power breathed within us, "strengthened with might by His Spirit in the inner man." And then, from time to time, He places us in such relation to our fellows that we are forced into action, compelled to choose between two different paths, compelled to decide whether we will follow the dictates of selfishness, or combat the Evil by the practice of self-denial!

Oh, brothers, what a glorious destiny awaits us if we but yield to the impulses of God's Spirit, fight manfully in this warfare against selfishness, and become what God would have us,—through obedience, caution and bravery, honorable and pure! Look at our chosen emblem, Sir Knights of the Uniform Rank; that illustrates the truth; there in the silken folds of our regiment's flag it waves over our martialled ranks, calling us to rally to the fight; on our shoulders it rests to consecrate our strength to the bearing of the burden of the war; on sword and helmet

alike it shines, telling us that both for defense and for attack we are equipped ; that in the struggle we may bear ourselves as *men*, valiant in the strife. And what is that emblem? See, there it stands, in all the eloquence of its symbolic force and vigor, on a field of blood, a silver lily! —a lily in all the freshness of its half-opened youth! a lily lovely in its spotless whiteness! a silver lily with its golden stamens! From whence do the lilies spring? Surely from the black, dark earth, from the mould which soils our hands and marks our garments with its defiling stains! That pure and spotless white, that lily so pure that it seems as though the passing bee, laden with its sweets, would sully that purity as it brushes past the flower in its flight, sprang from the muddy soil! How came the lily, then, so white and pure? Whose hand painted it? Whose power and might brought forth the marvel? Listen, oh, brothers, listen!—it was the hand of God ; His hand, and His alone, fashioned the lovely petals and made them glow in pristine beauty, and from the bosom of the defiling earth raised up the model and perfection of stainless purity, and that same Hand in you and me can bring forth the moral purity that flower symbolizes ; can, from the wreck and ruins of a fallen nature, raise afresh in us the moral likeness of Himself, producing even in us the character of God! To teach us this, to show us the beauties of Jehovah's purity in the life and actions of a man, Jesus became incarnate, Immanuel, "God with us," the God-man Christ. To make us long and desire to be like Him, Christ lived the human life in human form. To satisfy these longings and desires He died upon the cross of agony and shame, and gives to dwell within us the Blessed Holy Spirit! There, given to us in the holy waters of Baptism, given to us in Holy Confirmation, given to us in the sacred Feast of the Holy Eucharist, given to us as we read His Word, to know His will, that we may do it,

given to us in the sweet communion of soul with God in prayer, the Holy Spirit dwells within us as our Guide, our Leader, and our Help, making our bodies temples of the Holy Ghost, and gradually moulding us, as we obey His promptings, into the very image of our God, working in us a holiness now imperfect and incomplete, but which shall in the great hereafter be as perfect as the holiness of God!

Oh, Brothers, be valiant in this fight, war against selfish feelings whenever you find them rise within your breast. Use the every-day occurrences of life as so many means of overcoming self! In our ranks seek the welfare of *the Order*, not your personal advantage or gain, nor even, unduly, the exaltation of your individual Lodge, Division, Regiment or Brigade, over others not so closely connected with yourselves; "others first, self last," be your motto as a Knight! In your family be the same, whether you be father or son, the elder or the younger, let "others first, self last," be still your motto there! In your daily business rise to the thought that buying and selling are not the end for which man was created; that success in life does not depend on the amount of wealth accumulated, but on the character developed within you; and that all else is valuable or worthless only as it proves a help or an hindrance to the development in you of the Christ-like character, the highest form of manhood!

In this great fight with selfishness, and all the other sins which spring from this prolific root, remember, Brothers, that victory or defeat awaits us according to our relation to God our Father! Human strength is insufficient. He only is it, who can so fill our hearts with love of the true, the pure, the right, as to make us wish to overcome the false, the corrupt, the evil! He only is it who can so strengthen us in the conflict as to enable us to withstand and overcome the mighty force of the temptations which

assail us! He only is it who, by His Blessed Spirit, can so aid us as to "teach our hands to war so that a bow of steel can be broken by our arms"! Seek then, Sir Knights, more and more of the indwelling power of the Holy Spirit; ask it by solemn prayer through Jesus, our crucified Lord and Master, who by the Holy Spirit rules and reigns within the hearts of all His true followers. Seek larger and renewed supplies of this Holy Spirit's power by frequent attendance in the house of prayer, and constant study of the word of God; above all, by regular participation in that sacred Feast of the Holy Eucharist, which to-day is spread before your eyes, where Jesus stands by His own altar and, all unseen, through human hands feeds our souls with the Living Bread of His own Body, and refreshes them with the chalice of His Blood, the precious wine of the soul, and receiving thus God's gracious gift of His Holy Spirit, yield yourselves to His promptings, do His will, "resist not the spirit" when He points out some duty hard to perform, or calls to some sacrifice painful to make, so shall ye be moulded into the moral image of Christ and become like Him pure in heart and life, pure as God is pure! To this end remember the teaching of your warlike symbols and your military dress; whenever you see the battle-axe and spear, whenever you put on that uniform, let them remind you that life is a battle scene, a warfare in which victory or defeat awaits us each, and that in that fight between truth and error, right and wrong, we must each wage a good warfare, bravely, dauntlessly and perseveringly unto death. God forbid, brethren, that any one of us should ever wear that soldier's uniform without hearing it say to us as we buckle our swords upon our sides, "Endure hardness as good soldiers of Jesus Christ," "Be faithful unto death," "To him that overcometh will I give to sit with me on my throne even as I

also overcame and am set down with my Father on His throne."

Be true to the principles of our Order and you will be a blessing to the world. Gather into your ranks as fast as you may the young and the old of fair fame and pure character, and throw around them the influence that shall help to keep them pure and to shield them in the hour of temptation. Let our beloved Order become in your hands what its founder intended it to be, not a religion, nor the substitute for religion, but the handmaid of Christianity. So shall it be the teacher of Christian principles alike to those who listen to the voice of the Church of Christ and to those who refuse to hear Her, but who may in learning some of Her foundation principles from you, turn in time to Her for that fuller teaching and that larger help which She alone, God's chosen channel of His richest gifts to man, can give.



CHIVALRY.

AN ADDRESS DELIVERED AT THE DEDICATION OF A CASTLE
HALL AT BATTLE CREEK, MICHIGAN, 1884, BY HON. D.
F. GLIDDEN, P. G. C. AND S. R., MICHIGAN.

ON behalf of the Grand Officers of Michigan I thank you for your courteous and knightly welcome, and let me assure you that we rejoice with you in the possession of this beautiful Castle Hall. The feeling of exultation and satisfaction with which you look around you upon your Pythian home is shared by me and by my associates of the Grand Lodge, and I may add by every Knight in Michigan. If not so fortunate in our surroundings at home, yet we know that this, your Castle, is ours while we sojourn with you. We know that from this hall the strong grasp of friendship reaches out to every worthy Knight, to every prudent, attentive Esquire, and to every obedient, studious Page. May I, upon this occasion, entering as you are upon a new, and, I believe, if possible, more prosperous era of usefulness, suggest some ideas that have occurred to me of the duties, obligations, and responsibilities of the Knight of our Order, drawn from the chivalric character and the beautiful history of the ancient knighthood, the most noble exemplar of which was the valiant Knight of Syracuse from whom we are named?

Every age is the relative counterpart of every other age, and the Knight of to-day may learn something of profit from the Knight of a thousand years ago. The most ancient chivalry is the relative counterpart of modern

knighthood. The dawn of knighthood marked an important epoch in the world's history. It was the beginning of a general dissemination of the principles of right and truth. Prior to the tenth century there seemed to be in the world little or no conception of right as separate from or independent of might, excepting in the church. All of education, all of culture, all conception of right as right, all that consideration of the relations of men to each other, of man's duty to truth and his fellow-man, which we call civilization, seemed to be confined to the apostles of the church, and hidden away in its cloisters, and even from these came few rays of light to dispel the darkness and gloom that was upon the world. Law and order had given place to vice and violence; men were united only to rob, plunder and murder. Even the church was not safe from the wandering marauder, who invaded its cloisters to rob the altar of its adornment; then anarchy was triumphant; but though sun, moon and stars seemed dead, God still remembered the world.

The growth of ideas and principles in the mental and moral world is much the same as the multiplication of material things. Mind, soul, and matter follow one law. As the first seeds of the fruit must be carefully sheltered and tenderly nurtured and slowly multiplied to the point where they may be safely scattered broadcast to meet the sun and rain, and all unfriendly and unfavorable conditions of growth, so the growth of moral ideas of right and wrong abstractly considered was for centuries confined to the church cloister; and except a man was a recluse he gave little time to reflections on higher purposes than mere existence. But as the fruit outgrew the garden, and these ideas began to be disseminated more widely in the world, the truly brave and courageous began to unite and bind themselves by oaths to support right against wrong and injustice, to defend the weak and defenseless.

As a direct result or outgrowth of the church, knighthood or chivalry took to itself much of religious form, and ceremonial chivalry was formally recognized as an institution in the eleventh century by the council of Clermont. Knighthood was, however, then confined to the nobility, and that council decreed that every boy of noble birth, twelve years old, should take upon himself an oath to defend to the uttermost the oppressed, widows and orphans. An elaborate system of education, or rather training, was established to fit the youth for knighthood, and the ceremonies of induction into its orders were most solemn and impressive. The candidate was thoroughly trained in the use of arms, tested in everything that would prove his courage and worthiness, and before final charging spent a prescribed time in fasting, prayer, and meditation in solitude. The obligation of the knight of chivalry bound him to the highest duties man's knowledge of moral law and obligation comprehended, and the upholding of these duties and obligations was by the strong right arm. That obligation bound him to serve God religiously, to fight for the faith with all his strength, and to die a thousand deaths rather than renounce Christianity; to serve his sovereign faithfully, and to fight for him valiantly; to maintain the just cause of the weak, as widows, orphans and maidens in a good quarrel; that would avoid all fraud and deceit; that he would safely conduct a lady or maiden, serve and protect her, save her from all danger or insult or die in the attempt; that he would faithfully observe his word and pledged faith. Remembering that this was a time of profound ignorance, that almost all of education was confined to the monasteries of the church, that the world was but just emerging from the darkness that had blotted out all knowledge, all recollection of the culture, refinement, and glory of ancient Greece and Rome, save as the church had perpetuated it. Now, considering all these matters,

could there have been higher standards of action than these of the ancient knighthood? But the crowning glory of knighthood was its devotion to woman. "Love of God and the ladies" was enjoined on him. Woman owes to chivalry the first great step towards equality. Under its influence she first became her husband's equal. Indeed, the chivalric devotion to woman in that time, attested not alone by song and story, but verified by history, was such as to place her on a plane higher than man, as an object of adoration. Nor was it vain and empty homage. She became as chivalrously true, pure and high in her aims and purposes. She scorned riches, and only looked for manhood, truth and valor in him who sought her hand and heart. At no time in the world's history was individual merit more highly regarded than in that chivalric age.

True, the sword, spear and battle-axe were the arguments used to overcome wrong, and to rear and sustain a high standard of individual moral excellence; but the men of those centuries knew little of logic, save the logic of force and might. While men had come to realize in some degree that might was not always right, yet right found its most efficient advocate in might. The ideas which originated in the chivalry of the middle ages were advanced and civilizing, and their tendency was to advancement and civilization, barbarous and dark as they may seem with the light of almost a thousand years upon them. They served their purpose, they accomplished their end, they broadened the world's ideas of man's duty to his God, his country, his neighbor and to himself. Time forbids that I should go into an analysis of all the effects of ancient chivalry. Like all ideas it was by its enthusiastic devotees carried to extremes, and later Cervantes held these extremes up to the ridicule of a world that was becoming readers and thinkers, in the mock chivalry of Don

Quixote. It is sufficient for us if we profit by the wisdom and emulate the good found in ancient chivalry.

We Knights of this late day, borrowing something of name, form and ceremonial from the chivalric Knights of those centuries, remember that it is the substance, not the form, that makes us truly Knights of Pythias.

It was not the sword, helmet and habiliments of that noble soldier of Syracuse that prompted that little band in Washington a score of years ago, led by the brave, large-hearted founder of the new Order, to make the noble Pythias their patron saint. No; it was the heart that could give up life when life was at its best and brightest; that could willingly, nay, even gladly, say farewell to her who was dearer than life, dearer than the fondest hope or the highest ambition, and ascend the scaffold and give up all for friendship. Ah, what a friendship was that! Such friendship, such courage, may well be commemorated in song and story. It is worthy a better, a deeper immortality than song or story can give. It is worthy to be immortalized in the hearts, in the lives of men. "Greater love hath no man than this, that he lay down his life for his friends."

Will any one tell us that we have not chosen well in founding a brotherhood upon such an example of this great love? What great responsibilities, what solemn duties and obligations are upon us, my brothers, having chosen so high a standard as our exemplar of the noblest chivalric ideas. As the chivalric knighthood of former times was the best exponent of the civilization of the middle ages, so should we, in our teachings, our conduct, our lives, exemplify all that is truest, bravest and best in this age of enlightenment and higher ideas. As a Page is first taught courtesy and obedience to competent authority, the true Knight of Pythias should be a more courteous gentleman and a better patriot for the teachings of our Order.

Prudence is enjoined in business, in conduct, in speech ; care that our families have every blessing in our power to provide. We are taught that the true Knight will allow nothing to supercede, nothing to equal, his duty to wife, children and parents. A chivalric devotion to them, and their interests, comforts and well-being should characterize him. He should be a better husband, a better father, a better son if he have the instruction given him in our castle hall. As the Knight of old was imbued with courage of that stern sort, that bravely met all physical danger, and bravely endured all physical pain and suffering, we are taught that higher moral courage that knows no fear save the fear that may forget duty or hesitate to do it. He should have the courage of his convictions, dare to think, speak and do that which our book of law and his own conscience tell him is right, is justice, is truth. He should never lose sight of the high standard he has chosen, and be known of all men as worthily wearing the name, and as bravely living the life of a Pythian Knight.

You, my brother [to the Prelate], wear on your breast the emblem of your office, representing the Holy Bible resting on a circle, emblem of eternity, which instructs us that the principles of our Order, drawn from the sacred volume, are imperishable. These principles it is our duty to keep now in view. They are the substance, the living force, of Pythian Knighthood. It is said in the ritualistic ceremonies just past, that these walls will rot and crumble away, but the sacred trust of Friendship, Charity and Benevolence will remain as true, as sacred, as dear to men as they are now, and ever have been. After these walls have crumbled, after we have lain down in our last sleep, and men have forgotten us, the teachings of our Order will remain. Let it be said of us that we have borne bravely our part in upholding in our lives all that is brightest, all that is best in those teachings.

ANNIVERSARY ADDRESS.

BY R. L. C. WHITE, S. K. OF R. AND S.

SCARCELY more than a quarter of a century ago, in an humble cottage on the shore of Lake Superior, there came to a youthful school-teacher the inspiration which was the germ of the Order of Knights of Pythias. Since his early boyhood the romantic history of the lives of the young soldier and the senator of Syracuse had held for him peculiar fascination. The story of their marvelous friendship had, indeed, for more than twenty centuries, been the theme of wondering admiration in every land where dauntless valor evoked the esteem of man and fidelity was reckoned among the virtues; but it was reserved for Justus H. Rathbone to thereon found a fraternity, whose far-reaching influences do more than fame of brush, or art of dramatist, or pen of poet to exemplify and perpetuate the teachings of the friendship which held Damon and Pythias to each other—a friendship which could smile its serene scorn of a tyrant's threats, and see without a tremor the baleful glitter of the headsman's axe. The ritual prepared in a quiet Michigan village, without assistance, and with no previous knowledge of such work—for its author had then barely reached his majority, and had never been a member of any secret society—was the foundation whereon has since been erected the magnificent superstructure known as the Order of Knights of Pythias. Unused for several years, Mr. Rathbone made his manuscript serviceable when, after his removal to Washington City, he for the first time found it

practicable to execute his long cherished plan of founding a fraternal society on the story of the friendship of the two Syracusans. He "builted better than he knew;" for it is scarcely possible that when, on the evening of the nineteenth of February, 1864, he organized the first lodge of Knights of Pythias, he could have imagined that he was founding an Order which, within little more than twenty years, would extend its jurisdiction over every state and territory of the American Union, and into Canada and Nova Scotia, Newfoundland, and the remotest regions of the British Northwest, the Mexican Republic, and the islands of the far Pacific, and number on its roster over two hundred thousand names. The growth and prosperity of the Order whose anniversary we celebrate to-night have, indeed, been marvelous. Ushered into existence in the midst of the throes of civil war, when all social ties had been disrupted, the time seemed the most inauspicious possible for the organization and the perpetuation of a society founded on the principles of fraternity and friendship. Bankrupted in its infancy by the defalcation of a perfidious scoundrel who had been trusted with the management of its finances; its early progress impeded by individual jealousies and internal dissensions; its strength sapped ere it had more than begun to grow, by the decay of some of its subordinates and the defiant disloyalty of others—its inherent vitality was yet of such sort as enabled it to surmount all obstacles, and to move onward triumphantly in a career which is unparalleled in the history of similar societies. It is to-day surpassed in extent of territory and numerical strength by only two orders—the Masons and Odd Fellows. A comparison of statistics with these fraternities—and a comparison made in no invidious spirit, for I have the honor to be a member of both, and I hold a warm and loyal love for the tenets which they teach—will show at a glance that the Order for which I speak to-night has far surpassed both

in its ratio of progress. The Masonic fraternity, after an existence in America of a century and a half, has about half a million members; the Odd Fellows, in sixty-eight years, have attained a membership of nearly 400,000—and it must be remembered that neither originated here, but both were venerable with years when transplanted to our shores. On the other hand, the Order of the Knights of Pythias, only two years past its legal majority, has fully half as many members as one of the ancient organizations of which I have spoken, and more than half as many as the other. There are, indeed, other secret fraternities, still younger than ours, some of which approach it nearly in numerical strength. Of such societies I may say—and I would not derogate from their merits, for, as a member of two of them, I have actual knowledge of the good which they have accomplished—that they have attained their present success, not as fraternal organizations, but as business companies, and by virtue of the adventitious aid of their endowment or life insurance feature. The Order of Knights of Pythias was a vigorous and positive entity long before these co-operative societies had been thought of, and will continue to be long after all of them, as must inevitably be the case, have passed away.

Let it be clearly understood, however, that to none of the orders to which I have alluded—whether tracing its origin from the mystic crypts of Hiram Abif, the halls of the Manchester unity, or the business tact of contemporary Americans—is ours in any sense a rival. We willingly recognize in each a coadjutor in the great work of ameliorating the condition of mankind, striving in generous emulation to keep pace, one with another,

“For the cause that needs assistance,
For the wrong that lacks resistance,
For the future in the distance,
And the good that we can do.”

In the anomalous position occupied by our Order may be found, I have long thought, one of the secrets of its astonishing success. It has, it seems to me, attained the golden mean between free-masonry and odd-fellowship on the one hand—fraternities which are solely ritualistic and theoretical, and a thorough and intelligent comprehension of whose rites, ceremonies and dogmas is possible only after years of patient study, and is therefore practically unattainable by the great majority—and the co-operative secret societies on the other, of which the fraternal feature is merely a minor part, and which are regarded by the masses of their members simply as insurance companies. Between these two extremes stands, as I have said, the Order of the Knights of Pythias, embracing the best features of both. Binding its members together in the closest and tenderest bonds of fraternity, it offers to them, in addition, a system of life-insurance which, while in no sense obligatory but entirely optional, is equal to that of any of the co-operative societies. A military feature, recently added, and also optional, makes the Order especially attractive to young men. Eminently practical in its objects and thoroughly business-like in its methods, it yet possesses a ritual which, for homogeneity of structure and elegance of diction, as well as in the value of the profound truths that it teaches, and the great moral lessons which it inculcates, is not surpassed by that of any fraternity in existence.

Broad and catholic in its scope, no form of religious or political creed bars its doors to any applicant; it only requires that he who seeks to pass its portals shall avow his sense of moral responsibility by expression of belief in the existence of a Supreme Being. Each Pythian Knight demanding for himself a guarantee of the right to worship God according to the dictates of his own conscience, and freedom to formulate his faith as seemeth best to him,

is always ready to concede this right to his brothers. The applicant must also demonstrate his readiness to undertake the duties of a Knight by the possession of physical health, and disclaim all unworthy motives in asking admission. These, and an unstained reputation among his fellow-men, he who would be a Knight of Pythias must always have.

The actual origin of our Order, as I have said, is definitely known. No mist of antiquity shrouds its inception; no moss of ancient tradition fetters the free and sturdy branches of our Pythian oak. We cannot claim that the founder of our fraternity, coeval with creation, sat in solemn silence on the axis of the universe, and evolved from his inner consciousness the rudimentary principles of a nascent brotherhood, as he watched the megatherium gambol in innocent glee on the paleozoic green and the primeval ichthyosaurus slowly flap his prehistoric tail. No tradition tells of any Knight of Pythias who, as assistant architect, carried antediluvian mortar in a pre-adamite hod, to help to build the Temple of the Sun at Heliopolis; nor is there, in any of our castle halls, a secret coffer wherein is piously preserved an original and authentic lock of hair from the sacred tail of Aaron's golden calf. While this is the case, it is nevertheless true that the principles which we inculcate are the same that our great prototypes learned and practiced centuries before the dawn of the Christian era. Damon and Pythias were both members of that mystic brotherhood established by Pythagoras, and it may not be uninteresting to trace some of the parallelisms between that ancient fraternity and the Pythagoreans of to-day.

We find, first, that there were three steps or degrees to be taken by him who would become an adherent of Pythagoras; so, in our Order, there are three grades of rank.

It was a Pythagorean maxim that "everything must not be told to everybody." We act on this principle, although my ordinary observation has been to the effect that just as soon as a young fellow has taken the first rank, and adorned the lapel of his coat with a K. P. pin, which he usually does the next morning, he imagines that he knows all that there is to know. We generally convince him of his error before we get through with him; in fact, the more we teach him the less confident he becomes of his own knowledge.

In the statement of Iamblichus, that the candidates for the Pythagorean mysteries were compelled to pass through a forest containing all manner of wild beasts, we find another antetype of our present ceremonies. We have reduced the size of our menagerie, it is true; but we have retained the most dangerous wild beast of the entire lot,—and there are scores of my auditors who can testify, from personal experience, to the relentless ferocity, the untamed vindictiveness, and the "general cussedness" of the modern Pythian "goat."

Again, our ancient brothers were required to rise before the sun, to engage in their devotions. The modern Knight of Pythias being equally devout, but frequently finding it inconvenient to rise so early, sometimes stays up all night. This will explain to the ladies the "true inwardness" of the excuse which their husbands occasionally make about having been "detained at the lodge."

In the ancient mysteries the novitiate was required, before taking the first step, to maintain an absolute and unbroken silence for five entire days. This will account, to the satisfaction of everybody, for the fact that from the days of Pythagoras to the present time no woman has ever yet succeeded in gaining admission to the Order.

As a fitting introduction to what I shall have to say concerning "The Pythian Trinity," hear the official decla-

ration of principles, promulgated by the supreme authority of the Order :

“Founded on the purest and sincerest motives, its aim is to alleviate the sufferings of a brother, succor the unfortunate, zealously watch at the bedside of the sick, soothe the dying pillow, perform the last sad rites at the grave of a brother, offering consolation to the afflicted, and caring for the widow and the orphan. Having these principles in view, its members will endeavor to exemplify them by practical tests ; and if, by the grace of God, it shall successfully carry out this object, they will feel that their mission has not been in vain.”

This is the object of our Order. The motives which impel us to seek its accomplishment constitute the Trinity of which I am here to speak to you to-night—Friendship, Charity and Benevolence.

It was inevitable that FRIENDSHIP should be the cardinal principle of an organization founded on the story of Damon and Pythias. Indeed, the corner-stone of all secret benevolent societies has been the exemplification of friendship by the practice of fraternity. The praises of this chief of human virtues have been sung and celebrated in every land and language. Banish it from the earth, and picture if you can the chaos that would come again. Peace, affrighted, would flee forever, and war and rapine, red-handed and unrestrained, would stalk abroad, with every man an Ishmael and all humanity his foe. Term, if you please, “an antique fable” the story of the wonderful friendship of Damon and Pythias, it does not need that we should go outside the annals of our Order for illustrious examples of the way in which the lesson of Friendship that we teach

“With unflinching faith was kept,
When keeping earned a martyr’s crown and glory.”

Not Syracuse the scene, but the fair southern city on the historic James; not centuries ago the time, but the fateful Christmas day of 1870, when Samuel Holder Hines, escaping unscathed from the burning Spottswood Hotel, fought his way back through the seething flames to seek a brother Knight, and perished with the friend whose life he vainly strove to save.

None the less glorious was the death of the heroic Peter Woodland, who, amid the surging waters of Hell Gate, stood calmly at his post of duty, and by the voluntary sacrifice of his own life, secured the safety of the score of subordinates entrusted to his care.

A few years ago the whole country was thrilled with horror by the intelligence of the appalling Braidwood disaster. Among the imprisoned miners were four friends, who were Knights of Pythias. Rushing in the first alarm to gain the shaft, two of them in their confusion ran in the wrong direction. Shouting to his remaining companion, "save yourself—I'll bring them back," Isaac Pearson followed the other two; and so, dying in the futile effort to save his brother Knights, added his name to the heroic list of Pythian martyrs.

Thrice, in the commonwealth from which I come, has a fated city been sorely scourged by the yellow death which makes the South its prey; and thrice has the self-forgetting and self-sacrificing friendship which our Order teaches, nobly stood the terrible test. In 1878 the Grand Chancellor of Tennessee was a resident of the devastated city. As the chairman of the Pythian committee of relief, he was constant, faithful, fearless and untiring in ministering to the wants of his afflicted brothers. The cessation of commercial transactions, at the beginning of the epidemic, relieved him of all business ties, and left him free to seek a place of safety, but he felt that the high office to which the suffrages of his brother Knights had elevated

him imposed an obligation while it conferred an honor; and he formed without hesitation the resolution which actuated him throughout—a resolution eloquently epitomized in this sentence from one of the last letters he ever wrote: “So long as one member of the Order remains in Memphis I deem it my duty to stay, and should I fall, I will fall at my post of duty.” Within a week after writing this sentence—a sentence which might well be inscribed in letters of gold on the wall of every Pythian castle hall—Henry Shelby Reynolds, Grand Chancellor of Tennessee, had fallen at his post of duty. His heroic soul felt how truly “’tis sweet to die for those we love,” and so feeling, he went to his death. His daily life was a practical exemplification of the tenets that we teach; his fittest mausoleum is the hearts of his brother Knights, who loved him living, and who mourn him dead; let his epitaph be, “Greater love hath no man than this, that a man lay down his life for his friends.”

When the winter of '81 was “lingering in the lap of spring” an eminent Tennessean—one who had filled the highest station in the gift of our grand jurisdiction, and was then an officer of the Supreme Lodge of the World—sought in the farther south the health which home denied him. The relentless malady which had so long pursued him, overtook him ere he reached his journey's end; and, on the shore of the beautiful bay which laves the southern border of this commonwealth, he laid him down to die. “A stranger in a strange land” the mystic chain which bound him, drew brothers to his bedside. For weary weeks faces that he had never known and hands that he had never clasped surrounded and soothed his couch of pain; and no kindly attention that hearts warm with fraternal love could conceive was ever wanting. So long as the name of William Bryce Thompson is held in tender and loving recollection by the Knights of Tennessee, so

long will the Pythians of Mobile retain their warm and steadfast gratitude.

All these are facts recorded in our annals—the mere recital furnishes the most eloquent commentary on the Friendship that we teach.

In every heart where Friendship finds a domicile Charity must dwell—not that surface sentiment which tosses a bone to a beggar and lifts expectant eyes for the smile of heaven, but Charity of that truer and sincerer sort which is the synonym of Love. This is the virtue that the Knights of Pythias teach, and every Knight should practice charity for the follies and the foibles of his fellows, finding some good wherever good exists; closing the ear to calumny and detraction; holding “speech silvern” when praise is possible, and “silence golden” at all other times.

Instinct with Friendship and aglow with Charity, the heart must needs express itself in true Benevolence, and so the triad of the Pythian virtues finds its complement in that sublime sentiment which makes the Knight of Pythias, who has learned aright the lesson that it teaches, a “good wisher” indeed to all his kind. So vital was the exercise of this virtue esteemed by the framers of our system that it was made imperative by incorporation into the organic law. Every Knight of Pythias is entitled, as a matter of constitutional right, to such pecuniary assistance as will relieve his necessary wants when sick or disabled, and bury him should he die, and no lodge can legally exist which does not provide for carrying into effect this beneficial feature. An Order which, in nine years, has paid over four millions of dollars to the widows and orphans of its deceased members, and in addition expends half a million annually in caring for its sick, may justly claim Benevolence as one of its cardinal principles.

One of the most eloquent of Englishmen has lamented that, with the coming of this utilitarian era, "the age of chivalry has gone." In one sense this is true. The tawny Tiber yet rolls by Rome as it did when

"Horatius kept the bridge,
In the brave days of old,"—

but the modern Horatius is a garlic-eating Italian, who "keeps the bridge" in quite another way, by taking toll of travelers. The lance of Richard of the Lion Heart has changed into a yard-stick, and the Saladin of to day is a whining varlet who begs for "backsheesh." The Maid of Orleans has become a Paris flower-girl, who traffics in nosegays sweeter than her reputation, and the successor of the Black Prince figures in a divorce court as the correspondent in a shameful suit for damages. The minnesinger has turned into a traveling tuner of pianos; the troubadour has degenerated into a dirty, disreputable and altogether unromantic "tramp," and his ribbon-decked guitar has given place to a second-hand fiddle and a scandalous yellow dog. Don Quixote and his trusty 'squire are but figments of the fancy—and all the windmills have gone to congress. The days of chivalry, when the knight-errant went roaming in an irresponsible and happy-go-lucky fashion about the country, astride of a stolen horse, with an inverted skillet studded with ten-penny nails on his head, an exaggerated washpan on his left arm, and a subsection of stove-pipe on each leg, singing ditties at unearthly hours under the windows of respectable citizens, making love to other people's wives, sticking his sword into folks on the slightest provocation, making a nuisance of himself generally—these "days of chivalry" indeed are gone. Gone, and in their stead has come the truer and better chivalry of to-day; a chivalry which is everywhere displayed. Wherever man obeys the

promptings of humanity, whether he overcomes dangers or himself; whether he conquers the instinct of fear or sordid selfishness; whether he contends in armed fray, or silently endures and watches; wherever human sympathy gushes forth in deeds which assuage distress and mitigate the pangs of pain;—everywhere it is the same spirit of genuine chivalry and moral knighthood. The physician who, unknown perhaps beyond the narrow circle which his self-forgetting service has blessed and brightened, braves the unknown terrors of the pestilence to succor his fellow-man; the engineer who, uncouth it may be and illiterate, holds his heroic hand steadily on the throttle valve and calmly goes to certain doom in the chance of saving the lives committed to his care; the youth who, in manhood's prime, closes his heart to the love that might crown and beautify his future and shuts ambition from his soul, that he might devote his life to the care of a widowed mother; the boy who stops to help a poor old woman across the crowded street; the man who, honoring all womankind, resents with quick and honest indignation the covert sneer that might assassinate a woman's reputation—these, and men like these, are they who, in this modern time do truly

“Keep the lamp of chivalry
Alight in hearts of gold.”

Using the forms and phrases of ancient knighthood, the Pythian Trinity exemplifies the truer knighthood of to-day. The emblematic colors which the Knight of Pythias gains the right to wear are but the visible symbols of the principles that should dominate his life. Friendship, faithful and unchanging, finds its type in heaven's enduring azure; Charity its emblem in the golden glow which warms the soul wherein it dwells; while the crimson current which has its fountain in the knightly heart,

gives fit token to Benevolence. The neophyte who kneels before the altar where rests our book of law takes vows upon himself which, rightly kept, make him forever from that hour the friend of virtue and the foe of vice. Whenever in his power, the faithful knight "guides the steps of those who trust in him to goodness and to truth. Casting out every grudge from his heart, he bears in his mind that only stainless garments befit a Knight of Pythias. Clearing away from his breast the storms and darkness of wrath and tumult, he strives to let the gleam of the calm blue heaven of fraternal love shine soft and pure into his soul." Thus equipped, his heart aglow with Friendship, Charity and Benevolence, the new-made Knight emerges from our castle hall, to be from that time forth a loyal champion of the cause of right.

"No visored helmet gleams upon his brow,
No greaves of brass nor shining shield nor spear,
Armored with justice only, see him now,
A Knight indeed without reproach or fear—
Firm in thy cause proceed, illustrious youth,
Thy purpose Duty, and thy guerdon Truth."

The hands that piled the pyramids against the sky have long since crumbled into dust; the pyramids themselves still stand in undecaying majesty. The builders of our Pythian Parthenon pass, one by one, into the voiceless void—but who shall dare predict the fall of the temple they have reared. Broad and deep, solid and strong, its foundation stones rest on the rock of universal brotherhood. From each of its three corners rises the splendid symmetry of a symbolic column. Here a shining shaft of solid sapphire, wreathed from plinth to capital with the perennial verdure of the mystic myrtle; there a pillar of pure and perfect topaz, gleaming like gold in the fervor of the sunlight; yonder a glowing column of regal and radi-

ant ruby; between, set in the cement of fraternity, are massive walls, equal in size and strength and symmetry, as all who enter them are peers. Above arches the enduring dome of fadeless fidelity; and still above, a tapering spire upsprings to pierce the sky—and from its summit floats serene the bannered beauty of the blue and gold and red. Its crystal windows glitter in the sunshine of prosperity; its corridors echo the footfalls of myriads of loyal Knights; its halls are resonant with the glad-voiced anthems of fraternal love; and on its triple altar, guarded by the gleaming sword, the holy volume rests, which is our Book of Law.

This is our Pythian temple; the fane wherein abides the glory of our Pythian Trinity.



A BROTHER'S HAND.

"The hand of a true Knight is ever open to a Brother in sickness or distress."

A STRANGER trod with weary feet
A distant city's crowded ways ;
Along each thronged and busy street
He passed with anxious, wistful gaze.
No friendly glance returned his own,
No cheerful greeting bade him stand ;
Amid the crowd he moved alone,
And longed to grasp a brother's hand.

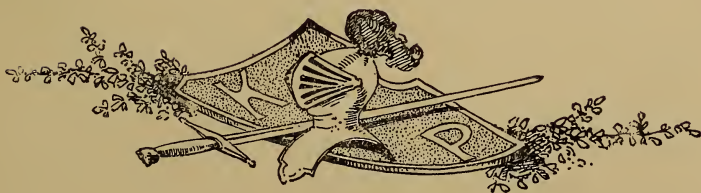
His face was brown and marked by care ;
His hands were rough from honest toil ;
The frosts of time had bleached his hair,
His feet were stained with country soil ;
A shipwrecked sailor, old and poor,
A stranger in a foreign land ;
'Twould give him courage to endure
Could he but grasp a brother's hand.

A strange device this sailor bore—
An emblem on a golden chain ;
A passer marked the badge he wore,
And checked his speed to look again ;
Then stopped, advanced, by word and tone
Welcomed the wanderer as his friend ;
Tho' stranger's glance had met his own,
He knew he grasped a brother's hand.

That night within a Lodge-room's walls
The shipwrecked sailor told his tale,
And quick response to all his calls
He met from friends who seldom fail.
With lightsome heart and purse well stored
He parted from that kindly band ;
Blessings and gifts had on him poured
Since first that brother grasped his hand.

Thus brethren of the mystic chain
Can find a friend in every clime,
To cheer their hearts and ease their pain,
As did this hero of my rhyme ;
Tho' seas be crossed and mountains climbed
To reach some strange and distant land,
Yet even there they oft may find
Some stranger brother grasp their hand.

—*The Jersey Knight.*



OUR ORDER ; ITS AIMS AND OBJECTS.

BY HON. GEO. W. LINDSAY, P. S. C.

NO more fitting response to the theme that is presented to our notice can be found than that contained in the "Declaration of Principles" of the Knights of Pythias adopted by the Supreme Lodge at its session in Cleveland, Ohio, in the year 1877, recognizing the universality of human brotherhood. Its organization is designed to embrace the world within its jurisdiction, intended solely and only to disseminate the great principle of Friendship, Charity and Benevolence.

Nothing of a sectarian or political character is permitted within its portals. Toleration in religion, obedience to laws, and loyalty to government are its cardinal principles.

Misfortune, misery and death being written in fearful characters on the broad face of creation, our noble Order was instituted to uplift the fallen, to champion humanity, to be its guide and hope, its refuge, shelter and defense ; to soften down the asperities of life, to subdue party spirit, and by the secret and powerful attractions of this glorious trinity of Friendship, Charity and Benevolence to bind in harmonious brotherhood men of all classes and all opinions.

The highest jewels which it garners are the tears of widows and orphans ; and its imperative commands are to visit the homes where lacerated hearts are bleeding ; to assuage the sufferings of a brother, bury the dead, care for the widows, educate the orphans, to exercise charity to offenders, to view words and deeds in a favorable light,

granting honesty of purpose and good intentions to others, and to protect the principles of knighthood unto death. These, my brethren, are the principles of our beloved Order, and our aim and object is to carry out to the utmost these principles which we have proclaimed to the world.

Vain, indeed, would be all our protestations of purpose if that purpose was not carried into effect, and as "sounding brass and tinkling cymbal" would be the name of our Order were its tenets and teachings left unperformed. But, brothers, I rejoice to say that our Order has proven itself worthy of the principles we profess. Could I present to your gaze to-night the array of widows and orphans whose tears have been wiped away by the ministering hands of true brother Knights of the Order, could I regale your ears with the sweet music of joyful thanksgiving arising from thousands of those whose grief you have assuaged, no words of mine would be necessary to be uttered on the subject chosen for this occasion. But in arrayed admiration you would turn to this scene and mingle your glad voices in the songs of thanksgiving to an All-wise Creator, that in His infinite wisdom He had seen fit to instill into the hearts and minds of the founders of our Order the aims and objects of its organization.

The world at large, cold in self-aggrandizement, eager in pursuit of wealth, careless of the comforts or even the lives of others, feels, perhaps, no sympathy with our symbolic rites and ceremonies; laughs to scorn our friendship; believes not in our charity; but we who are bound together in the holy ties of fraternity have a stronger hold upon life. The wealth and pleasure of the outside world are but tinsel when compared with the pure gold of true brotherly love, and the pittance reluctantly thrown to the beggar, under the name of charity, is but an insult to that principle which is the most ennobling in its practice, and which always brings its own reward.

Our aim is a high and noble one. It is to elevate ourselves by the practice of every virtue; to assist each other by kind words, genial companionship, brotherly love and kindness, to rescue the fallen and to strengthen the upright; for, in the wise dispensation of Providence, no man stands of his own strength. He needs at all time the counsel, aid and assistance of his fellow-man. And not only is our aim to thus render ourselves and each other worthy of membership in this noble Order of Knights of Pythias, but we go farther and extend a helping hand to the sick and distressed; we soothe the aching brow of a suffering brother, watch by his sick-bed, render him real, tangible relief, and ease his mind of the dread fear for the future of his loved ones when he passes away, and when the last summons comes we lay him peacefully beneath the sods of the valley. His last moments are cheered by the thought that his brethren will care for his loved ones. Our aim is to do good, and with this in view we must attain the objects for which our Order was founded. Founded on nought but the purest and sincerest motives, and having its principles continually in view, we will endeavor to exemplify them by practical tests, and if, by the grace of God, we shall successfully carry out this object, we shall feel that our mission has not been in vain.

So spoke in substance the founders of the Order, and so speak we to-night. May our labors not be in vain, but may each brother say, with brave hearts and willing hands, and a self-sacrificing spirit, we will go forward in the work so well begun, and cease not to labor until we are called away, leaving as an inheritance to our children and our childrens' children a shield of honor unspotted, and a name unsullied on the roll of Pythian Knighthood.

HYMN.*

WHO is the truly great and good?
Who worthy of the highest praise?
And who, among the sons of men,
Shall hold the most distinguished name?
The man whose heart and hands are pure,
Who rules his thoughts—who rules his will;
Resists temptation's fiercest flood,
And keeps unstained his HONOR still;
Who heeds the cry of want and woe,
Who gently soothes the sufferer's pain,
Pities the tempted ones who fall,
And sets them on their feet again;
Who walks 'neath heaven's o'erarching dome.
Purely as angel's feet might tread,
And love and faith combine to weave
A glorious halo round his head;
Who, earnest, keeps, with reverent step,
The ways the pious fathers trod;
Who shuns the intoxicating cup,
And loves his country and his God—
He shall enjoy the highest praise
To mortals due, to mortals given;
Be owned an honor to his race,
And wear the crown of life in heaven.

CHICAGO, ILL., May 16, 1887.

* By the courtesy of Gen. E. L. Brand, we are permitted to publish for the first time the foregoing poem, written and dedicated to the Order of the Knights of Pythias by the venerable and celebrated Rev. S. F. Smith, who composed our National Anthem "America." He is not a member of the Order, but having heard much of their good deeds, and noticing the emblems of honor and purity on the banners of the Illinois Brigade, he wrote and dedicated the hymn.—*Pythian World*.

ADDRESS

AT PYTHIAN BANQUET, AT MOUNT PLEASANT, IOWA, FEBRUARY 9, 1876, BY HON. JNO. VAN VALKENBURG, P. S. C.

DEAR FRIENDS AND BROTHERS:

WORDS are not adequate to convey to you our gratitude for and high appreciation of this grand ovation, and in behalf of the representatives of the Pythian fraternity here assembled, permit me to return our *sincerest* thanks to the Knights, wives, and daughters of this beautiful and prosperous inland city, for this princely reception. We have great cause to rejoice, as members of one of the greatest charitable Orders on earth, for the evidences which are constantly multiplying around us, that our works are approved of heaven, and that we constitute one of the silent, all-pervading influences which tend to lift mankind to a higher plane of existence, by restraining the evil tendencies of man's nature and developing the nobler attributes.

We imprint on the minds of our membership, through the beautiful and impressive lessons of the ritual, in the Castle Halls, that aside from the imperative duty of each one to love one another, and to practice the precepts inculcated by the Savior, when on earth, that the pleasure of *doing* good and *being* good far transcends all mere sensual enjoyment.

The ennobling virtues of Friendship, Charity and Benevolence are inscribed on our banners, and are the cardinal doctrines of the Order.

Each member is but a constituent element in the great social fabric, and the contributions of each make up the aggregate of human enjoyment; the happiness and comfort of the society being dependent on the kind words and deeds of the individual members.

“Friendship! mysterious cement of the soul!
Sweet’ner of life! and solder of Society!
For friendship, of itself an holy tie,
Is made more sacred by adversity.”

And if there be any other commandment, it is briefly comprehended in the saying, namely, “*Thou shalt love thy neighbor as thyself!*”

Our Order is based on the principle of men bearing each other's burdens, heightening each other's joys, and providing a barrier against the ills and misfortunes incident to human life. We are bound together by the holiest ties, cemented by common aims and fraternal affection, with grips, signs, countersigns and pass-words, as a means of recognition, whether on sea or land.

In our daily lives and walk before men we strive to illustrate the pure principles of love and friendship, so beautifully expressed by Dryden, when he wrote,

“I had a friend that lov'd me;
I was his soul; he liv'd not but in me.”

What a world of meaning is involved in the simple expression, “*my friend!*” Have you ever paused and reflected over its full and true import? If you have, you may be prepared to appreciate the matchless beauty and significance of the historical incident upon which our organization is based.

With friendship as the corner-stone of the Pythian Temple, how can the Order fail to achieve success in the future?

The knightly daring and sublime heroism of Samuel Holder Hines, in his attempt to rescue his friend at the burning of the Spottswood Hotel, in Richmond, Virginia, December 25th, 1870, stamps his name with immortality, and is a grand exemplification of the Pythian doctrines.

"If a man loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The friendship that prompted the Knights of Tennessee to provide every means of relief which human ingenuity could devise, for their brothers in the Bluff City, in 1873, when stricken by that terrible, loathsome disease, yellow fever, challenges the admiration of the world. Every luxury, every palliative, every remedial agent that money could purchase, were provided, and the members were like so many guardian angels watching by the bedside of the sick and dying, through the silent hours of the night, bathing the aching head and calming the fears, and in smoothing the pillow and making provision for the wants of their families.

The general, who wins the battle at the sacrifice of thousands of his fellow-men, is covered with garlands and the wreath of fame encircles his brow, and a grateful people are lavish in their plaudits of "Well done thou good and faithful servant;" and oftentimes promote him to the highest civil honors. What words of eulogy will then suffice to paint our admiration of those gallant Knights who risked their lives in their works of mercy, for their stricken brethren? If they had fallen in this grand work, where duty called them, their rewards could have been no greater, than the consciousness of having done their duty, in obedience to the mandates of our beloved Order.

In all ages and in all climes men of every race, tribe, and tongue have banded themselves together for mutual protection, aid and safety. This association principle has been practiced upon in the erection of the family altar,

in the establishment of the State, and in the organization of National governments. As the unit is the basis of mathematics, so the family is the initial point and basis of all governmental affairs, and the fountain from which flows all the blessings of Church and State. This centripetal force is the offspring of our social natures, and by its magnetic power draws men into the family, the tribe, the State, the Nation, the Church and the Lodge.

By these intimate unions in families, churches, lodges, and in governmental matters, men acknowledge their dependence upon each other, and the happiness of the individual is created by the two-fold influences of doing good and receiving favors. Man was created for society, and can have no genuine pleasure without being surrounded by family and friends. From the cradle to the grave, at every step of his probationary existence, his utter helplessness appears and his entire dependence on others is apparent. This applies to the gratification of his temporal wants, as well as to the cravings and desires of his social nature. You might as well expect that the air of the Arctic regions would be freighted with the fragrance of tropical fruits and flowers, and that you would be regaled with the sweet songs of birds amongst the icebergs of that desolate land, or that your heart would be gladdened with the delicate tints and hues of the daisy, violet, and rose in midwinter, as to hope to enjoy life without the society and sympathy of friends. "Trifles light as air make up the sum of human life."

As diversified industry is the secret of a nation's wealth, so the opportunities afforded by the ever-varying conditions of human life to relieve each other's wants is the secret of individual happiness.

All our teachings and practices tend toward this central idea, as the rivers run to the sea. No man can be a true Knight unless he swears fealty to the following code

of morals, to wit: "To protect the principles of Knight-hood unto death, which are to protect the weak, defend the right, alleviate the sufferings of a brother, bury the dead, care for the widow and educate the orphan; to practice those ennobling virtues, Friendship, Charity and Benevolence; to exercise Charity toward offenders, to construe words and deeds in the least unfavorable light; granting honesty of purpose and good intentions to others, and throwing the mantle of Charity over the unfortunate or misguided people that are to be found in every community; to stop the circulation of slanders, and rebuke the slanderers; to defend even the most bitter enemy when unjustly assailed—is to assist in the realization of the *hopes of the Knights of Pythias*—'Peace on earth and good will toward men.'"

But there is "Charity," the practical and real exercise of love in the heart for all mankind, considering our fellow-beings, as with ourselves, the images of the Almighty. Sympathy in the heart for a suffering fellow-being is "Charity." It blesseth him that receives and he that gives. We can have charity without gifts of gold. Charity pervades heaven with its halo emanating from the throne of God.

I appeal to you, chivalric Knights, to illustrate in your daily lives the grand *trio* of principles embodied in our code of laws. Let each one of you strive to demonstrate that

"Amid all life's quests

There seems but worthy one—to do men good."

That

"The drying up a single tear has more

Of honest fame, than shedding seas of gore."

You will then prove important coadjutors in ushering in the golden era.

Virgil, borrowing from the mysteries, sings of this age in a strain of sublime and lofty eloquence:

“The last era of Cumæan song is now arrived,
The great series of ages begins anew.
Now, too, returns the Virgin Astræa—
Returns the reign of Saturn.
The serpent’s sting shall die,
And poison’s fallacious plant shall die,
And the Assyrian spikenard grow on every soil;
And blushing grapes shall hang on brambles rude,
And dewy honey from hard oaks distill;
And fruits and flowers shall spring up everywhere
Without man’s care or toil.
The sacred destinies,
Harmonious in the established order of the Fates,
Will sing to their spindles as they spin
The mysterious threads of life.”

That golden age is yet in the distant future, though earnest hearts are praying for it, and our great Pythian Fraternity, with myriads of co-workers, are toiling for it. Every true and earnest Knight, that kneels at the altar consecrated to genuine friendship, hastens its dawning.

“When this festal day comes, then will our children’s children be no more. We stand now in the evening, and see, at the close of our dark day, the sun go down with a red-hot glory and promise behind the last cloud, the still serene Sabbath-day of humanity; but our posterity have yet to travel through a night full of wind, and through a cloud full of poison, till at last, over a happier earth an eternal morning-wind, full of blossom spirits moving on before the sun, expelling all clouds, shall breathe on men without a sigh.”

“Happy eyes, that shall see this morning!
Happy hearts, that shall feel its rapture!”

PYTHIAN KNIGHTHOOD; ITS BASIS, ENDS AND PRINCIPLES.

AN ADDRESS, DELIVERED AT FALL RIVER, MASS., JUNE 15, 1885,
BY REV. L. V. PRICE, OF SOMERVILLE, MASS.

BRETHREN, LADIES AND GENTLEMEN :

IT will be my endeavor on this occasion to bring before you the facts connected with Pythian Knighthood, that you may judge it for yourselves.

In the first place, I call your attention to that on which the Order is founded. The Order of Knights of Pythias is built upon the truth of man's social nature. Man is a social being. Deny him the companionship of kindred spirits and his moral nature is contracted, the deepest truth within him remains undiscovered, the highest pleasures are untasted. All the nobler purposes of life fail of realization. This means more than the mere living with men in the same hamlet or city ; the joining of hands for the accomplishment of some temporary end ; the meeting together in parlor or church for an hour's entertainment or worship. This does not meet the requirements of our social nature, as you all very well know. A man may be in a crowd and have no society. He stands within himself alone. He feels tremendously this loneliness, and is impelled to make friends, even if it be among the worst of mankind. Here appears one of the reasons why so many of our sons and daughters are rushed to their ruin on entering our large towns and cities. They have no helpful society. The society they ought to have is not easy to

find; the society they ought not to have is thrust upon them. This need not happen among true Knights. A Knight or his children, going as strangers into a strange place where there are brother Knights, can, if they choose to do so, find at once loyal friends, who will not only introduce them into helpful society, but who will defend their honor to the full extent of their power. Pythian Knighthood fully appreciates the fact that absence from home intensifies the wants of man's social nature, and makes it more than ever necessary that he find genuine friends.

The Order takes account of the fact that man's social nature demands something besides the mere formalities of social gatherings; something more lasting and intimate than mere acquaintances; something that will engage the virtues of his heart, call out the deepest sentiments of his mind, inspire him with new interest in life, and open to him opportunities for sympathetic intercourse and beneficent service. What man needs is the society of those congenial to all that is truest and best within him; the society of those who respond to the profoundest cravings of his heart, the highest aspirations of his soul. In such a presence his social nature finds its true freedom and element. He can speak out the deepest thought within him; can be true to his better self; can strengthen others and be strengthened. Instead of touching his fellow-men on the ever-guarded outer rim, where all is more or less artificial and formal, interior life goes direct to interior life, there to give and to take all that is best for the mutual comfort and good of each. This is what man's social nature needs in order to be true to its divine idea; in order to realize its divine possibilities; in order to best serve and promote virtue, develop and perfect character.

Much as men need this, however, there is very little of it in our day. Men meet men in a formal way, are

respectful, and in a sense interested in one another, but there is no great degree of real socialness. Few, even in the same near neighborhood, meet as friends. All that has in it most of the real self is concealed beneath a studied politeness, a cultivated manner. This lack of socialness and the rarity of neighborhood society, where families meet for genuine, helpful intercourse, is very marked in our large towns and cities. It is a growing evil of our times. It is one of the things widening the gulf between the different elements of the body politic, working serious harm to our common human life, and making it more than ever difficult to effect reform or regenerate mankind.

Now, the Order of Pythian Knighthood takes account of this great primary need of man's nature and aims to meet it, on a plane honorable and exalted. The Order rests on the ever-recurring needs of man as a social being. It has beneath it, therefore, a permanent foundation. Resting on this bottom rock, it has a reason for existing as mighty and lasting as the nature of man himself. It has but to be true to itself, keep steadily to the truth which gave it birth, to take and hold its place among the man-building and man-helping institutions of all future time. The Order is an organized check on the growing selfishness of our times, and an organized opportunity for the development of mutual faith and good-will as a ground for a more real, restful and beneficial social life. A better foundation no human institution ever had. No greater surety for its future can be desired. It meets in a helpful way a real need. It unites men by such solemn and honorable bonds that in all their mutual intercourse they are at liberty to act out unreservedly their real better selves, and to appeal for such criticism, counsel or help as will best enable them to realize the noblest ends of their being. The stranger is made welcome at the fireside of any

brother Knight. He realizes that his property, his honor, his life, are sacred and safe. He is free in the presence of his friend to speak out his thought, and be what he really is, a social being. Surely, regarded simply in the light of this social need, Pythian Knighthood must touch a true chord in every true, manly heart, and in time secure for itself a castle hall in every community.

Turning now from this point connected with our Order, let me call your attention to the ends Pythian Knighthood seeks to attain in the interest of mankind. They are in harmony with the truth on which the Order is founded, and are the logical outcome of man's need as a social being.

First: The Order seeks to instruct the mind in regard to the solemn obligations and duties of life, to develop the social and moral virtues, to make men more fraternal and better fitted for the social state. The very fact that man is a social being and must live in a society of his fellow-men, carries with it obligation and duty. He is under obligation to be accessible to all who may have cause to approach him, amiable in manner and in speech, considerate and gentle in controversy, hospitable and polite in the home. It is his imperative duty to cultivate, develop, make real, and daily practice these noble and essential virtues that he may be a comfort and an example to others. The Order aims to secure these results in the life and character of every Knight, and once secured, no true man need feel himself alone in the world. On land or sea, at home or abroad, he knows that he is the object of fraternal solicitude. He has no fears of being forgotten or forsaken by those educated to regard him as a brother and obligated to be mindful of his rights and interests. He rests in the assurance that strong hands and brave hearts are guarding his fireside and his honor.

This is one of the ends Pythian Knighthood seeks to attain. It is perfectly clear that men must not only know and do their duty each to the other, but do over-duty from motives of brotherly regard, if life is to be worth the living. Every Knight is thoroughly instructed in these matters and urged by the highest considerations that can be brought to bear upon the human heart and conscience outside those of our holy religion, to strive for the happiness of brother Knights, even at the cost of his own.

Secondly: Another end is to make every Knight a true and good man. A man may be a very acceptable Knight, measured merely by his obligations and the manner in which they are kept, but lack certain elements of a true and well rounded manhood. He may have habits or vices at variance with the best interests of his life and those associated with him. There is no winking at these where the brotherhood is loyal to covenant obligations and duties. Every lodge is not only a sacredly guarded home, but is also a training-school, where every Knight is taught and trained to be temperate, true, brave, generous, high-minded and clean-hearted. Bad habits are firmly but kindly denounced, and persistent, decided efforts are made to correct them. No vice is licensed. All wrongness, either against self or another, is forbidden as unworthy a true Knight. The man who enters our Castle Hall enters it with the avowed purpose to make himself, so far as possible, aided by the advice and co-operation of his brethren, a true and good man. The conduct and character of a Knight is a matter of great interest to every true and well governed lodge. According to the constitution and principles of the Order a lodge must be anxious for a brother's good name and right action under all conditions of life. For this reason a lodge loyal to its charter seeks to sustain a brother Knight and keep him in the path of virtue, not only in the hour of prosperity, but

also to help him and still keep him upright and honorable in the hour of adversity. He is expected to be, and it is the aim of the Order to make him a good husband, a good father, a good neighbor, and a good citizen.

Thirdly: Still another end, cherished and sacred in the Order, and one daily attained, is mutual relief. The first and second lead up to this and mingle with it. Man is liable to sickness, accident, disappointment, failure, loss of employment, misrepresentation, excess of care, or trouble of every kind which may distress, discourage, or drive him to despair, if not sustained by strong, brave hearts. More than this, he is beset by temptation, surrounded by evil, assailed by enemies, met by difficulties on every hand, and is liable to be overcome and destroyed if not strengthened and defended by true and tried friends. Herein is indicated what man needs to have done for him by his fellow-men in the way of relief. These needs are all taken account of by the Order of Pythian Knighthood, and provision is made to meet them promptly to the full extent of the personal and the united capabilities of the brotherhood. Thus its idea of relief is comprehensive, far-reaching. It disdains to narrow down the idea to mere dollars and cents. As indicated, man often needs something else far more. Money may be but mockery when the nobler gift is withheld. The Order therefore makes relief as broad as the needs of man. It includes everything in the way of sacrifice or service for the relief or comfort of any who have aught of sorrow or care.

Now, bringing these great and eminently worthy ends together on the basis of fellowship, we see how it is that Pythian Knighthood seeks to lessen the evils and promote the happiness of mankind. It has no other ends, religious, social, political, secret or concealed from the public. It is a secret Order, but only so far secret as to give it organic life and perpetuity of being, to protect itself

against impostors, and to insure the recognition of a brother traveling among strangers or appealing to a lodge for help in any town or city of the world. The fundamental principles of the Order, its constitution and laws, its sublime aims and unsurpassed record of beneficent deeds, are all before the world and within easy reach of any who wish for light or information. Certainly, an Order seeking such high, noble ends at great cost of time, labor and money, can not in itself be bad. It must be good, worthy the support and defense of every true man. Thus far you must agree with me in pronouncing our Order a friend and blessing to humanity.

Having thus noticed the basis of our Order, and the ends it aims to attain in the interests of the brotherhood, I now call your attention to its fundamental principles—the Trinity of Virtues—by which the ends of Knighthood are to be attained. They are Friendship, Charity and Benevolence.

First. Friendship. There are three senses in which the term is used. The friendship having its root in motives of what is agreeable, and therefore called the friendship of pleasure; the friendship having its root in self-interest, and therefore called the friendship of utility; and last, the friendship having its root in disinterested love, and therefore called the friendship of virtue. This is friendship *par excellence*, and is possible only between the pure and good. It is the ideal friendship of Pythian Knighthood. The friendship of pleasure and the friendship of utility are recognized, admitted and acted upon in our Order but only as the ground for securing in each Knight the reality of the ideal—the friendship of virtue. In every organization men are admitted, of necessity so, who are honorable, true men, but who are not capable at first and on formal acquaintance of commanding the love of their fellow-men. They must be received, if at all, as

friends; must be treated as such, and all the duties of friendship must be performed toward them. This can be done only from motives of pleasure or utility. Recognizing this fact, Pythian Knighthood exalts this baser kind of friendship by placing each Knight under solemn and binding obligations to put into it his honor and his life. It carries with it all a man is or has. It makes him faithful to his friend even unto death. It is a friendship that proves itself in the hour of trial or peril. Whatever a Jonathan would do for a David because he loved him, whatever a Pythias would do for a Damon because he loved him, that one Knight will do for another, if from no other motive because of his covenant vows. This is a friendship so far ideal that it leaves no duty of friendship, however delicate or severe, unperformed. The precepts and offices of the ideal enter so far into the real that a true Knight is impelled by all that he holds dear or sacred to exhaust every resource within his reach to promote the welfare of a brother or his family. It is a friendship which begets reciprocal good feeling, if not the divinest love, in the breasts of Pythian Knights, and nerves the strong right arm to strike in defense of each other's honor or each other's right. It dares to sacrifice, to suffer, to die.

Secondly. Charity. What do we mean by charity? What is it? Is it something capable of being a practical working virtue in a mixed society? Is it a virtue possible alike to saints and sinners? The kind of charity needed in our Order is that which will serve man in his associations with men of unlike temperaments, holding unlike opinions on many grave questions, and strongly competing for honors or vantage ground in life. Evidently a working charity, therefore differs somewhat from the ideal of the philosopher, poet or preacher. It is a virtue possible to all alike.

Charity is not mere benevolence. Dictionaries may thus define it, but it is not that. A man may be benevolent, yet exceedingly uncharitable to others who may chance to differ from him in either belief or station.

It is not mere affection of the heart. It is something quite different, and works where affection does not. Affection is dependent upon the agreeableness of its object, and is thus active only in certain directions and in connection with certain persons. Charity must be active in all directions, and in connection with all classes or conditions of men. It can be no respecter of persons.

Neither is charity love in the sense in which that term is used by sacred writers. Love, in its true sense, is higher and more comprehensive than charity. It supersedes the necessity of charity, for it includes all the lesser virtues. They flow out of it much as light and heat and color flow out of a sunbeam.

If not any one of these, then what is it? It is a peculiar disposition of mind obtained by processes of *thought* and mental *decision* whereby one becomes habitually tolerant of differences in men, puts the best possible construction on their actions or characters, and exercises toward them benignity, compassion and generosity.

This is a charity within reach of all men, as it is begotten of meditation and enlightened self-interest. Every man, if he so desires, can acquire that disposition of mind which takes account of all unlikes and dislikes in men as a ground for extended kind offices. This, too, regardless of age, color, nationality, sentiment or faith. Knightly charity, therefore, is the beautiful flower of the intellect as love is of the heart. It embraces all the "*oughts*" and "*ought-nots*" that arise in our associations with men that make for peace and good-will. It is pre-eminently a working social virtue, and no mere sentiment. It may not be the charity of the religious enthusiast, nor the

charity of the dreamer's inspired fancy, but it is the charity of common sense, a power in practical every-day life. Earnest men banded together for mutual benefits, differing in views, callings, aims, dispositions, need the practical working virtues—virtues they can get hold of and use in their dealings with each other. Such is Knightly charity. As much as any one thing, it helps to fit man for society. The very process of acquiring it calls up and cultivates many other graces of mind, many other excellencies of character.

Thirdly. Benevolence. What is benevolence as a working virtue of Pythian Knighthood? It is not another name for charity any more than charity is another name for friendship. It is something different from either, though partaking of the nature of both. Benevolence is friendship and charity incarnating themselves in deeds. It is a virtue linking heart and head together in efforts for another's good. It is not, therefore, a calculating investment of time, energy or money, with expectation of profit, but disinterested, spontaneous good-doing. Benevolence is as essential to a true Knight as the air he breathes. It is the thought and language of his friendship and charity. These virtues must speak out in beneficent deeds or they themselves cease to be. For this reason, if for no other, a true Knight is ever persistent, conscientious, faithful in speaking the encouraging word, in doing the helpful deed.

Benevolence lays a tax on our time, energies, means, in the interest of our fellow-men—especially brother Knights and their families. It causes us to turn aside from the mart of trade, from the fascinations of society, from the peace and charm of our own fireside, to visit the abode of poverty, the home of affliction, the chamber of hidden grief, there to do in a noiseless, unobtrusive way all in our power to comfort or relieve. Benevolence takes us to the bedside of the sick and the dying, to win them

back to life or soothe their passage to the grave. It bids us stand by the side of the widow, to assure her by word and by deed that

“Other hearts share the burden of grieving
When loved ones lie under the pall.”

It orders us to watch by the cradle of the orphan, and shield the fatherless from the evils and ills of an unfriendly world. It summons us to the place where sorrow appears, or the blow of misfortune has fallen, to console the grief or bind up the wound. This is the kind of personal benevolence enjoined upon every Knight by our Order in the most solemn and impressive manner. Personal good-doing, quietly and alone, independent of all injunctions or committees, is the very life of his friendship and charity. These virtues struggle into good deeds as naturally and necessarily as the life in the plant struggles into flower and fruit.

Knightly benevolence is not only personal, voluntary good-doing, but organized, systematic good-doing. Every lodge has a committee to visit the sick, minister unto their wants, and, in case of death, to arrange, when desired or necessary, for the burial of the dead. In every lodge there is a widow and orphans' fund, which is used to aid the widow and educate the orphan of a deceased brother. Weekly benefits are paid to a sick or disabled brother, and, when necessary, donations or loans are made to him. In all towns or cities where there are two or more lodges, a joint Relief Committee is appointed to look after transient brethren who may have been overtaken by sickness, accident, or be otherwise in want. Besides these forms of organized good-doing there is the Endowment Rank, paying to the family or friends of a deceased brother of this Rank sums varying from one to three thousand dollars.

Thus, the governing principles of our Order are substantial, practical, working virtues, and not the mere

ideals of sentiment or fancy. Friendship, Charity and Benevolence constitute with us a triple chain of vital forces, uniting heart and hand in good-doing, and what is more, girding and binding together in solid and everlasting unity the whole brotherhood for high, noble and essential ends. An Order governed by these virtues must bless and benefit mankind.

The Order of Pythian Knighthood, therefore, does not come before you with any apologies, does not appeal to you for your patronage, but simply asks for a candid, unprejudiced hearing. I am confident that any who informs himself as to what the Order *is*, will regard it with unqualified favor. Its principles and aims, its record of beneficent deeds, will show that it ranks with Masonry and Odd-Fellowship as one of the great humane institutions of this age, as one of the positive forces arrayed against the evils of the world, and seeking the present and future good of the race.

Such is Pythian Knighthood as I know it. The Order exists only to do good to men. While it is not avowedly a religious society, no atheist, the lodge knowing him to be such, can become a member of our Order, and while it is not avowedly a temperance society, no intemperate man, if the lodge is true to its charter, can be admitted to our ranks. The Order, as such, seeks to make men upright, temperate, true and good. Its teaching, influence and authority are all on the side of genuine manliness. It aims to put into the home a good husband and father, into society a good neighbor, into the state a good citizen. It endeavors to put behind virtue a strong protector, behind human rights a brave defender, behind social order a vigilant guardian, behind civil law a mighty administrative power. In brief, the Order aims to make human life more desirable by lessening its ills and promoting its peace and prosperity, its gladness and hope.

PYTHIAN ADDRESS,

AT NEWTON, KANSAS, FEB. 19, 1884, BY HON. G. W. HOLMES.

MR. CHAIRMAN, SIR KNIGHTS AND BROTHERS, LADIES AND GENTLEMEN :

IF by authority of the Commander of the Universe the *fiat* should be issued for nature's forces to halt in their onward march, nay, more, if the same Power should reverse the wheels of time it would take but a comparative moment to go back through twenty years of its retrospective course. Removing the doubtful "if" and imagining that the decree has gone forth, when we reach the twentieth mile-post in the annals of our nation's history, thus reversed, we will halt and study the surroundings.

'Tis the winter of eighteen hundred and sixty-four. The greatest struggle that e'er convulsed the world is being enacted on the American stage. Borne to our ears by every blast, wafted on every breeze, are the groans of the wounded and dying, the sighs and wailings of bereaved and sorrowing friends, mourning the loss of loved ones. Hovering over a nation of brothers fighting their brothers are the sable wings of darkness and despair.

We listen more intently as the mingled voices become more confused, and we note an undertone of daring and determination that pledges life—and life till death—to the struggle, until from the Pacific coast to Passamaquoddy Bay, from the frozen Lake of the Woods to the orange groves of Florida, triumphant pæans of victory shall proclaim the Union restored, with Justice, Liberty and Loyalty a glorious bequest to every American citizen.

While yet we listen there comes to our ears from the historic soil of old Virginia the tramp, tramp, tramp of armed squadrons preparing for the most desperate struggle the world has seen.

Around the base of Lookout Mountain the invincible Army of the Tennessee bids old Tecumseh take the lead to victory or to death. The sun goes down upon the scene while a million hearts would fain forget, in dreamless sleep, the darkest hour America ever saw. And yet amid the gloom, amid the blood, amid the throes and convulsions of that internecine tempest,

PYTHIAN KNIGHTHOOD WAS BORN.

Its cradle was rocked by the red hand of Revolution.

The boom of cannon; the screech of shells; the roar and rattle of musketry, and the clash of arms, proclaimed that hate, malice and envy were reaping their harvest of destruction and death.

How beautiful the thought to summon from her throne of beauty and peace the Goddess of Friendship and Love! How strange, and yet how *grand*, the scene when she fearlessly mingles with the turbulent masses—the discordant elements of war and woe, and on that Friday evening, the nineteenth day of February, 1864, at Temperance Hall, unites with bonds and fetters stronger far than brass or triple steel, the hearts and efforts of that handful of brothers, who, with J. H. Rathbone as their leader, organized Washington Lodge, Number One, the first lodge of Pythian Knights in the world.

Who can wonder as he contemplates the issues of that hour that love—*all potential love*—should almost have been driven from our midst, and, in our overthrow, banished from existence, in its incipiency, an Order based on Friendship, Charity and Benevolence.

Millions of Americans, naturalized as well as native, on hundreds of sanguinary fields, had shown their courage equal to the task of nerving them for any conflict, even where dangers seemed thickest; the fullness of time had come; a new dispensation was opening. Friendship and love were about to remove from the hearts of men the demons of malice and envy, and, united with prudence and courage, bind together a noble band that was destined to form the nucleus of a mighty army that would in a brief space become one of the leading agencies of earth to propagate the ennobling and purifying influences that tend to ameliorate the condition of humanity.

I have not time to detail to you the trials and conflicts that baffled our efforts and hindered the growth of our Order during its earliest years. In a few months from the time when Pythian Knighthood was instituted, the curtain rolled up and the last scene in the American tragedy that began in 1861, was open to our view. That which not long before seemed but the blackness of despair had disappeared, and white winged messengers of Peace announced the conflict ended, while a million voices woke responsive echoes in a million breasts, proclaiming peace again restored; that malice, envy, spite and hate had done their worst and failed, and now were hastening downward to the dark and dismal shades of desolation whence they came; that Friendship, Charity and Benevolence had come to stay in human souls, and thus restore, as rapidly as Heaven decrees, the pristine glory of the human race. But

WHAT IS PYTHIAN KNIGHTHOOD?

'Tis a query often asked, and, doubtless, many here to-day would fain receive an answer from the words they hear. Some ask the question from mere idle curiosity; others would seek to know the truth that they, too, may

have a part or share in what we deem as worthy of our work and love.

A Knight of Pythias is to the uninformed, merely casual observer, simply a member of one of the many secret benevolent organizations, represented by lodges in almost every city of our Union; to the student of history he is the representative of an Order based upon one of the grandest historical incidents ever chronicled, the story of Damon and Pythias, a story simply eloquent in its briefest recital.

Damon, doomed to death, was refused even the privilege of bidding his wife and child farewell before the fatal hour of doom. Pythias, his friend, pleads for Damon—not for his life—but only brief delay, and offers himself, unasked, as a hostage, a pledge for Damon's return from the farewell visit to his wife, a pledge that if his friend come not at the appointed time he his own life will give to satisfy the tyrant's claim.

The pledge was accepted. Damon was at liberty to go and speak the last sad words of parting to his wife and child. Pythias, in chains and in the dungeon, waited for the hour of execution when his own life, if Damon failed to come within the time appointed, would be offered up to satisfy the pledge he had given for his friend.

“In the city the hours of the afternoon were swiftly passing; the hands upon the dial in the great square approached the sunset hour and Damon had not yet returned and no signs of his appearance. No flying horseman, no dust-cloud on the distant hill-side extended one ray of hope to the brave soul of Pythias as he was led forth to execution; but with his face all radiant with smiles he exclaimed ‘’Tis sweet to die for those we love.’ In the west the sun was sinking lower; in the east the shadows were climbing higher and higher the distant hills, while in the tower of the great clock the hammer was already raised

to strike the hour upon the bell that would proclaim the death-knell of our Pythias and stamp with falsehood and treachery the friendship of Damon. But at this instant, dust-stained and breathless, Damon broke through the line of guards and fell exhausted upon the scaffold."

Who of us here to-day but, as he thinks that such devotion to a friend was tried and proven true, will feel a thrill of joyous exultation pass along each nerve and once again resolve that future years will prove *our* friendship true, believing that the love of man for fellow-man is surest test of love to God.

But to the truly loyal Knight there is a more significant meaning in the term "A Pythian Knight."

He knows that ritualistic work means more than form or evening's pastime; that in this century, often termed prosaic, he may not e'er be called, as Pythias was, to offer up his life to save a friend. But, as he learns the history of selfishness and cruel wrongs with which our earth has e'er been cursed, he feels the need of binding men together in the bonds of love fraternal "to protect the principles of Knighthood unto death." He realizes that no grander objects e'er were placed before a mortal man to be secured, and none which, when secured, would more promote the happiness of man than those laid down as purposes and objects of a Pythian Knight.

"Protect the weak; defend the right; alleviate the sufferings of a brother; watch with the sick; bury the dead; care for the widow; educate the orphan; practice those ennobling virtues, Friendship, Charity and Benevolence. Exercise charity towards offenders; construe words and deeds in their least unfavorable light; granting honesty of purpose and good intentions to others, and throwing the mantle of charity over the unfortunate or misguided; stop the circulation of slanders and rebuke the slanderers; defend even the most bitter enemy when unjustly assailed."

These principles are what our Order teaches men to practice; and every man who e'er became a Pythian Knight is taught to make the attainment of these objects his principal aim in life.

Friendship, Charity and Benevolence are the three distinguishing characteristics or admonitions of Pythian Knighthood—"a sacred triologue of three distinctive forces that vitalize and energize our Order."

First. Friendship, which defined, means an aptness to unite—an affinity—a correspondence. There can be no friendship without confidence, and no confidence without integrity. 'Twas friendship, sustained by confidence and based upon integrity, that enabled Pythias to brave all dangers, withstand even the pleadings and promises of his chosen bride, and gaze unflinchingly upon the instruments of death, so that even the headsman's axe reflected a face all radiant with smiles.

'Twas just such friendship as this that animated the soul and nerved the arm of Knight Samuel H. Hines, on the morning of December 25, 1870, when the Spotswood Hotel, in Richmond, Virginia, was in flames. As he emerged from the burning building, and when he had already reached a place of safety, he remembered that a brother Knight was yet unsaved. With a determination and bravery unexcelled he dashed into that tempest of roaring, raging flames, to seek and save a brother, made so by the ties of friendship. But his efforts were unavailing; just as he re-appeared at the window of an upper story, bearing in his arms his exhausted and helpless brother, and before assistance could reach them from below, a crash of falling walls is heard, and amid the crackling, horrible blaze, Knight Samuel H. Hines yields up his life to save a friend and brother Knight. Such is pure and perfect friendship, sustained by confidence and based upon integrity.

The story of Samuel Holder Hines, along with the story of Damon and Pythias, "will ring out like a silver bell through the storms of all the centuries, and from whose music humanity shall catch fresh inspiration, and, toiling upward through the shadowy years, shall stand erect at last upon the mount of its transfiguration. And so long as the ages shall roll, so long as earth treasures the memory of the true, the heroic and the sublime, just so long will these stories continue to mould the purposes and shape the actions of men."

Then is there with us here to-day one soul that does not thrill with recollections of what heroes such as these have done for fellow-men? And do we hear a voice to bid us halt the Pythian army in its onward course, and ne'er again engage in heralding to sorrowing, doubtful men the fact that if they come within the Castle Hall of Pythian Knights, we'll teach them how to live a nobler life—we'll teach them how to die, if needs be, for the glory of the human race? If such a voice there is, methinks 'twould paralyze the tongue that speaks the words.

When friendship such as this binds man to man and soul to soul, then charity will fill the earth. Then envy, malice, hate and scorn will yield their thrones in human hearts to love's all potent, peaceful sway, and through and over our fair earth will be dispensed Benevolence, the third in the trinity of Pythian virtues.

We cannot hope to see the full fruition of that hour; it is not morning yet, but earnest hearts are hoping and praying for it; strong hands are working for it. But none are striving more earnestly for that morning, none more hopefully praying for its dawn, than are the thousands of leal Knights who surround the Pythian altars in the Castle Halls to be found in every portion of our land. Nor is ours a dead faith and a foolish hope; we prove our faith by our works. There are Knights here who vividly re-

member days of bodily suffering, when moments seemed hours, and hours seemed an eternity. They also remember that when these moments and hours of suffering seemed longest, a brother Knight would come to their bedside, and, with ministering hands and words of encouragement and cheer, bid hope revive and courage return to assist nature in restoring them to health.

A stranger in a strange land, without money, becoming sick or disabled, is frequently neglected and allowed to suffer for lack of proper care and attention. There are doubtless those within the sound of my voice who fully realize what the lack of proper care and attention means.

But if, when trouble and sorrow comes, you are so fortunate as to be in possession of the talismanic word that proves your connection with Pythian Knighthood—if by your friendship you have shown yourself worthy to be enrolled with other Pages, eager to be advanced in the ranks and learn more of the mysteries of our Order; if you have shown by your consistent life and prudent course of conduct that you are cautiously, yet nobly, taking rank with the Esquires; if you have demonstrated by acts that bear the native hue of bravery, that you are worthy to gird on the whole armor of a Pythian Knight, thus shielding off the shafts of envy and spite, and ever ready with the sword of truth to hew your way through falsehood and error until the summit of Pythian Knighthood has been attained, you will find no lack of friends—fraternal care and attention will be given you without stint.

Nor is this *exclusiveness*, because we especially devote our lives to caring for our brother Knights; for, if it is exclusive—and because thereof should merit censure more than praise—then Holy Writ should likewise censured be. In the times when all the earth was pagan darkness, when vice and crime of every sort engulfed our earth in human blood, and when, if ever in the history of man, all

classes and conditions of the human race should have received the aid and sympathy of God's elect; then it was, if Biblical history be true, when God Himself would not permit His chosen people to even mingle with the other nations of their day and age. And Christ, the accepted Savior of the world, selected for His followers a chosen band, to whom He gave especial care and thought, preparing them for future work in efforts to evangelize the world. And this especial care and love, since He no longer dwells upon the earth in human form, is promised to the "household of faith."

While our teachings as an Order require our friendship, care and love to be a special shield and solace to our brothers of the Knightly rank, they offer no restrictions to our charity and benevolence being exercised towards those who do not belong to the "household of faith;" and make your search where'er you will, 'no equal number can be found with more exalted notions of their fellow-men, and none with broader views of charity for human kind, of whatever name or race, than our growing army of Pythian Knights.

Then, brothers and Sir Knights, what more propitious hour than this to pledge anew our lives to Pythian hopes and aims. Gird on your swords and shields and ne'er again give up your arms so long as any can be found who do not yield assent to the ennobling principles and aims that we, as Knights of Pythias, would have disseminated in every land and enthroned in every breast. For in this cause we do not stand alone. Sustaining and assisting in this grand campaign are thousands more who do not hail us brothers by the talismanic name of "Knight," but yet who share our pleasure in their efforts, joined with ours, to fraternize the human race. Whether known as "Ancient, Free and Accepted Masons," "Independent Order of Odd Fellows," or by whatever name they choose to designate

themselves, we say give honor and praise to each and all whose aim and object is to elevate the race of man, and bring about that era when the pure and good will mount the thrones in human hearts, and evil passions, strife and hate go hence to darkness and despair, their natural home.

And, though we tread our way 'mid clouds and darkness now; though disappointments, doubts and fears at times obstruct our course and leave us groping blindly through the gloom; though none who mingle with us now can hope to see the full fruition of that hour, when morning's sunshine shall dispel all gloom and shed o'er all our earth the bright effulgence of that peace and joy which the Millennial dawn will bring; though our distinguished guest* may occupy the highest seat which our loved Order gives, and be succeeded by an hundred more as noble and as loved as he, ere yet that hour shall come, we have no cause to fear or yield us to despair. The twenty years since first our Order stepped upon the stage is very brief compared with ages yet to come. We have not reached the age which gives to man his legal right to cast his ballot for the cause he deems most just, or against the evil that his reason teaches should be overthrown.

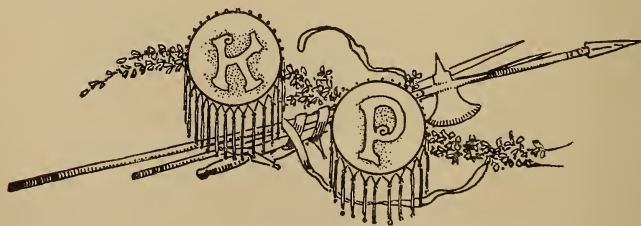
We do not date our Order from the time when darkness overspread the earth—when “man's inhumanity to man” made death seem sweeter boon than life. We claim a *grander* hour of birth—an hour when all the grand and noble thoughts that moved the souls of men to valiant deeds of yore seemed centered in, and urging on, the race and nation that we represent—inciting men, and women, too, as well, to unexampled efforts in the cause of human progress and for the liberty of man.

The history of our career, if astrologic lore is worth the time it takes to read, proves that our planets were

*Hon. John VanValkenburg, Supreme Vice Chancellor.

propitious ; that the star of Pythian Knighthood that gave such feeble light when first it pierced the rumbling and death-dealing clouds, just twenty years ago, is destined by decree of fate to far outshine all others that have come to light, and guide the race of men to better lives and holier aims—excepting only that bright star that guided to the infant Christ in Bethlehem of old.

And ere this nineteenth century shall have rolled away into the unknown depths of dreamless past—remembered only on the historic page—the Pythian army will have reached the years of manhood's prime, and, gaining strength and hope with added years of noble work and grand success, will lead the world of "toilers for the race of man," and, pointing backward to the past with pride, lead onward through the future years with truer hearts and stronger hopes, until the "All Hail Hereafter" will roll back its shadowy portals and reveal the splendors of that peaceful day, when every man in every clime shall know the meaning of our mystic words, and, grasping each other by the hand, will welcome each a "Pythian Knight."



THE UNIFORM RANK.

BY. GEN. FRANK PARSON, OF MISSOURI.

WE seek no war; these gathered bands,
Clad in bright, soldierly array,
Raise not in rage destroying hands,
But lift them heavenward to pray.

To pray that *Friendship* ne'er may die,
That *Charity* may bless the race,
And kind *Benevolence* supply
To every Knight each needed grace.

Our gleaming blades fit emblems are
Of stainless *Honor*, ever bright,
And *Purity* of character,
Devoted to the cause of right.

As Pythians bound, we seek to save
From every ill that each may meet;
Ready disease and death to brave,
For those whom we as brothers greet.

Nor even when the hand of death
Lays low the head of a Sir Knight
Do efforts cease with fleeting breath,
Nor Friendship die beneath the blight.

His widow and his orphan still
Are subjects of our kindest care;
Anxious each duty to fulfill,
That helps them sorrow's cross to bear.

Around the world we fain would fold
The mantle of this Pythian love,
And when all nations are enrolled,
March to the Supreme Lodge above.

ADDRESS

BY HON. JOHN A. HINSEY, P. G. C. AND S. R.

[Hon. John A. Hinsey, Past Grand Chancellor and Supreme Representative of Wisconsin, is one of the most earnest Pythians of that State, as well as one of the prominent attorneys of Milwaukee, standing at the head of his profession. He has been for a number of years the attorney of the Chicago, Milwaukee and St. Paul Railway Company, having the care and management of all the legal business of that great corporation. On the occasion of the dedication of the new Pythian Hall, corner of Grand Avenue and West Water Street, Milwaukee, on May 16, 1885, Judge Hinsey was selected as the orator of the occasion, and delivered the following address.—J. R. C.]

LADIES AND GENTLEMEN, AND BROTHER KNIGHTS :

ON the walls of retrospection's aisles hang, festooned with dear reminiscences, beautiful pictures of forms, faces and events that once moved in all of life's activity. Their recall, whether it be in the quiet bliss of soft reverie or in the flush of exciting thought, invariably affords a happiness we would have linger with us indefinitely. Nor time nor faculty is mine to exhibit in the garniture of the well-rounded sentences and the sublime thoughts of either orator or eloquent, any or all of them, and yet it is my pleasure on this most auspicious occasion to lead you through some of those aisles, and to point with pride to this picture, or to pass—while the eye rounds out to rotund beauty—before that; perhaps to awaken joys or start a tear, a sigh or a regret as we look upon others. But, nay; life has too many corridors, and in the few moments that have so kindly been allotted to me, I can only lead you through a few of those aisles, on,

and on, and on, into the fine structure we are proud to call Crescent Lodge, No. 23, Knights of Pythias, of Wisconsin; and while the brief journey is being made, to direct your attention to a few of the pictures that decorate its past and present, though to each and every member of Crescent Lodge it needs none such adornments, for they hang constantly on memory's walls—even pass before us in magnificent panoramic procession—but to those who have never seen or participated in them, their unveiling may, I hope, have more than a momentary interest.

It has just been your fortune to enjoy the sweet melody of noble eloquence as it richly rendered the grand story of the still grander friendship of Damon and Pythias. Yet I may be permitted to add that that same friendship is the foundation stone of Crescent Lodge, No. 23. Upon it, it was projected; on it, it was erected; and to-day it is the solid rock upon which the splendid Lodge stands.

Admiration for and desire to emulate and practice the noble example of devotion which it unfolds to the world, prompted your speaker to seek admission to those precincts where the grand mission of Pythian Friendship was unfolded, and having been honored by being chosen a Pythian, he at once joined others entertaining like motives in securing the organization and institution of a Lodge of Knights of Pythias, to be located in that familiar part of our city, the South Side, and was soon made happy in participating in the institution, which was consummated February 3, 1879.

Did time permit, gladly would I have you stand by and watch the building of our temple—how the original band of nineteen willing workers gathered choice material from chosen fields with which to build their house—how the additions were infused with the same exertions—how, like banded bees, all sought humanity's gardens and brought in youth and vigor, and mental and moral strength—and

where old heads planned young hands painted, and all soon realized that the young Lodge had been born to live a long, useful life—and had before it an extensive field to till and a heavy harvest to garner—a field and a harvest exclusively held for years by the “Mother Lodge” and its German co-laborers.

As it is, look out with me upon this field of the past, and over the domain that was wide and fertile and free, and when you realize—as many have already with much astonishment—that so many years had been permitted to pass with but one English lodge in Milwaukee, you will not upbraid the spirit that sought and pushed to existence Crescent Lodge, or disapprove of the surrender that was made—with some reluctance, it is true, but as happily true, with no animosity to the invader. And it is as easy as it is convenient to recall the many grave doubts that were entertained and expressed as to its ultimate success and permanency; but Crescent Lodge did not come as of an ancient order of Knighthood. It was not born in 1268 by favor of Naples and Sicily; nor in 1448 by the grace of Rene of Anjou; nor in 1801, under the waving wand of the Sultan Selim. No, no; it came a Crescent to increase in value, to enlarge in power, to grow in brilliancy—a star in the Pythian firmament that then looked down on Milwaukee. It chose a home in the hall of Schiller Lodge, No. 3, located then, as now, on the corner of Reed and Oregon streets, and at the close of the first year of its existence had added eighty-three members to its original number, and each subsequent year it has had an average membership of one hundred and twenty-six, the present membership being one hundred and fifty-one. Its finances are, and always have been, well managed. Progressive in spirit and prompt in action, the members of Crescent Lodge have adopted every new feature the Supreme Lodge, or the Order's individual advancement has put

forth; and to render the ritual of the Order in a manner highly commendable, worthy of all admiration and with profound solemnity, is their claim and pride. Quickly they saw the need and purpose of the Endowment feature, and as speedily assisted in establishing Section 247 of that Rank.

Never lagging or lacking in Pythian ardor, the military features of the Order were readily and rapidly embraced, and as a result the Lodge boasts of having formed, and now maintaining, a magnificent Division of the Uniform Rank.

All those kindly offices the Order has for its members to perform have been willingly done, and no brother or brother's family have remained in distress longer than their condition became known, and only upon two occasions has the Lodge been called on to perform the last sad rites the living can render the dead.

I may be pardoned in claiming, as I do with all possible pride and no hesitancy, and as a fact beyond dispute, that in our coterie of membership there is the social, moral, intellectual, kind and benevolent character of the superlative order, and we believe our contingent of the Pythian fraternity thoroughly know, appreciate and perform their duties to themselves and their fellow-men.

In the spirit of Friendship, Charity and Benevolence, they strive to correct the errors, reprove the irregularities, and by counsel, guard their fellow-members against every breach of fidelity. To preserve the reputation of the fraternity unsullied is their constant care, and for this purpose, and in their province, they suggest to their inferiors obedience and submission; to their equals, courtesy and affability; and to their superiors, kindness and condescension; and no matter what language he speaks, if he understands ours—in what country he has lived—what religion or creed he avows, favors or holds—no matter what

may be his political opinions—whether he is rich or poor—a king upon his throne or a beggar upon the thoroughfare—if the man be honorable, honest, moral and reputable, he meets with a cordial greeting and a kind invitation to join us in practicing brotherly love and friendship, and cultivating the principles of true character. For it is our aim and endeavor to elevate ourselves and those who seek our associations, as well as our fellow-men in general. And when we fail or err, that forgiveness which is Divine is sought as the office of a human heart.



LIEUT. FREDERICK F. KISLINGBURY.

MEMORIAL ADDRESS, BY WILLIAM MILL BUTLER, EDITOR OF
THE PYTHIAN KNIGHT.

[Among the graves decorated at Mt. Hope Cemetery, near Rochester, N. Y., on May 30, 1887, the memorial day of the Grand Army of the Republic, none were more profusely adorned than that of Lieutenant Frederick F. Kislingbury, the Arctic hero, and veteran of the late war. In addition to the floral tributes and other tokens deposited by the general committee, the members of Kislingbury memorial lodge, Knights of Pythias, brought a beautiful testimonial of their respect and affection for him in whose honor this lodge was instituted. It consisted of a Pythian flag, made for the occasion out of blue and yellow and red material, emblazoned with the shield of the Order. The flag was planted on the grave by the members of the lodge, side by side with the stars and stripes, amid a profuse assortment of choice flowers and plants. There were present at the grave, besides many spectators, the pupils of Mrs. George D. Harris' select school; also Walter and Douglass Kislingbury, two of the sons of Lieutenant Kislingbury, and other relatives. Who Lieutenant Kislingbury was is best told by William Mill Butler, editor of the *Pythian Knight*, in the following memorial address which he delivered before Kislingbury Lodge.—J. R. C.]

OFFICERS AND MEMBERS OF KISLINGBURY LODGE:

THIS is the day upon which, with loving hands, the people of this country delight to strew flowers on the graves of the soldiers who died for the Union. Thousands of plants unfolded their beautiful blossoms, and shed their sweetest perfumes at Mt. Hope to-day, in honor of those who fought for the dear old flag, and who are no more. I was requested by my friend, Mr. Harris, to say a few words to the children, this morning, about one of those heroes in particular; namely, Lieutenant Frederick F. Kislingbury.

“Who was Lieutenant Kislingbury, and what did he do?” some of the little ones might ask. I wish I had the power of a Hans Christian Andersen to paint him in words as he was, and to do justice to the touching story of his noble, unselfish life and his heroic death. To begin with, he was born in England, near the Queen’s residence, Windsor Castle, on Christmas day, 1847, and came to this country with his parents when still a little boy. It was here in Rochester that he went to school and learned his lessons and studied history; and the more he read about George Washington, and those other grand old patriots who made this country free, the more he became filled with love for his adopted land, so that when he grew to manhood and found the flag of the Union in danger he shouldered his musket with the Boys in Blue and resolved to do what he could to help put down the rebellion. He enlisted as a member of Company E, of the Fifty-Fourth Regiment, which is now known as the Eighth Separate Company, or Selye Citizen Corps. This company and the regiment were ordered to Elmira, where for 107 days they guarded the Southern prisoners captured in battle and brought north for safe keeping. So faithfully did the young soldier perform his duty that he was made a corporal, and when his time for service was finished he returned to Rochester and went to work again in the store of Smith, Perkins & Co., down near the Four Corners, where he had been employed at the time of his enlistment. The war did not come to an end, however, and when it began to look darker and darker for the Union cause, he again enlisted and went to the front in a cavalry regiment, fighting the battles of the Union for two years, and until the close of the war.

Next we find him stationed at Detroit, Mich., in the War Department, Division of the Lakes, where he rose to the position of chief clerk. At this time a call was made

for volunteers against the Indians, who were becoming very troublesome out west, and he at once responded and was given command of a band of scouts. For several years he led an exciting life on the plains, undergoing many hardships and trials which tested his bravery as a soldier. So used to this did he become, however, that he entered the regular army, and as second lieutenant of the Eleventh Infantry, continued his southwestern and western campaigns. Speaking of him at this period of his career, one of his fellow-soldiers, writing from Montana Territory, on the 7th of the present month, says:

“No one knew Lieutenant Kislingbury in life better or more thoroughly than his brother comrades and associates in the army. He was one of us living here on the isolated frontier, in daily companionship with us for many years. He came here when this part of the country was full of perils. A man without fear, when assigned to duty wherein the chances of life and death were about even, he never hesitated nor failed to do the right thing. He was one of the best officers in the service to handle Indians, which can be testified to by General Miles, Colonel Ilges, and various other commanders under whom he served.” Colonel Ilges, I may here state, has already related many anecdotes concerning our departed friend, of whom he says: “I soon learned to love and admire him for his genial and soldierly qualities. He was,” continues Colonel Ilges, “at that time about thirty-five years of age, of middle stature, but of powerful frame. He was very fond of wearing moccasins and other Indian trinkets, such as belt and tobacco pouch. His gait was that of a natural born sailor. His features were remarkably impressive—a strong, massive forehead, dark blue or gray eyes, a large aquiline nose, a handsome, firmly-set mouth and ruddy complexion. He was of unusual intellect, of vivid imagination and of mercurial as well as highly sanguine temper-

ament. He was a good talker, and loved to sit for hours relating incidents of the late war and camp life since; but, above all, his warm-heartedness and kindly acts to every one—brother officers, soldiers and Indians alike—will never be forgotten by those who had the good fortune of his personal acquaintance. The Crow Indians fairly worshiped him and called him the Dancing Chief, because he had, I believe, upon one occasion, participated in a few steps at a war-dance. He was one of the most accomplished and graceful sign-talkers I have ever seen, and of him it was said that he could make any Indian ashamed of himself in that language."

I shall not attempt to detail even the most interesting adventures of Lieutenant Kislingbury—how, for instance, on one occasion, in November, 1880, with a dozen soldiers and a few friendly Crow Indians, he kept at bay for nearly a week an attacking party of fifty, armed with Winchester rifles, and himself killed the largest and most desperate of the hostile savages; neither shall I try to relate how, a month later, he rode 180 miles, through winter's fiercest storms, in less than four days, in order to reach the bedside of his dying wife at Fort Custer. It was the second time that death had robbed him of one so near and dear to him, and he never fully recovered from the shock, although he showed a father's loving and tender care for his four motherless little boys, even when the darkness of the valley of the shadow of death was closing around him.

In 1880 our government decided to send a party of men up near the North Pole to observe the weather and compare notes, on their return, with other parties sent as high up as possible in other countries. Much useful information was expected to be gained in this way, and at the same time the American expedition hoped to find out something more about the great country of snow and ice, and to push on a little nearer to the Pole than any one had

ever been able to get before. When the call for volunteers to go on this perilous expedition was issued, Lieutenant Kislingbury was again among the foremost to respond, ever ready and willing to do his duty in whatever direction the government might need his services.

It was on this expedition that he proved himself, more than ever before, a hero. From the 7th day of July, 1881, when he started north from St. John, Newfoundland, as second officer in command, to the 1st day of June, 1884, when he laid down to die of hunger at Cape Sabine, his life was one grand sacrifice for his comrades. There is a great deal yet to be learned about what was done up north by the commander of the expedition and his men. They were successful in making the weather observations for which they had been sent; they succeeded also in getting nearer than anyone before to the North Pole, but when they started to return home it was found that terrible blunders had been made by those who were to provide them with food at the different stopping places. Overtaken by furious gales and bitter cold, unable to cross a large body of water from the spot to which their commander had unfortunately led them, they were forced to go into camp and wait for help. When help did finally reach them on June 22d, three years ago, only seven out of twenty-five remained to tell the story of their terrible sufferings.

I have said that much yet remains to be told to the public concerning this expedition in order that the blame for this terrible sacrifice of life may fall where it belongs. I may add that everything that has so far been learned about Lieutenant Kislingbury, and his conduct during all this time, can only increase the love and respect which all who knew him had felt for him before he went north. Although he was deprived of his proper position through the jealousy and underhanded dealings of others above and

below him, he never complained, but continued to do all that lay in his power to further the success of the expedition and to save as long as possible the lives of the men who had gone far from friends and home under his direct supervision and care. It would take many hours to properly relate the story of his devotion to duty and his fellow-men. Had I the time I might tell you how he helped to drag the heavy sledges over the ice; how he hunted for game as long as he had a remnant of strength left; how again and again he helped to get the party out of critical situations by his cool judgment and wise counsels; how he saved the life of the very man who cruelly wronged him and afterwards hastened his own death by unfeeling words and conduct. This and much more I might tell, had we the time to listen. I will, however, quote just one or two things concerning him from the book of the commander of the expedition. On November 1, 1883, when the party was already struggling with slow starvation, we find the following entry:

“Lieutenant Kislingbury is suffering very much, and fainted twice this evening from his injury received while sledging”—that is, dragging the heavy loads over the ice in common with the men, and sharing with them every hardship and danger, although had he wished he might well have spared himself. On the next day the doctor pronounced the injury very serious and probably fatal, yet on January 18th following we find him again dragging a heavy load with six of his men, this time the dead body of Sergeant Cross, covered with the American flag. Cross was the first to die, and Lieutenant Kislingbury, weak though he was, saw to it that his comrade was given a soldier's funeral.

On March 7th, we read: “Lieutenant Kislingbury went to the iceberg, about three-fourths of a mile distant, hunting, and saw some bear tracks. The ice was very thin

in places, and he was unfortunate enough to break through and wet his feet, from which he must suffer much, as his clothing must be dried out by the heat of his own body. I and several others offered to dry pieces for him, but he thanked us and declined."

This, and still later efforts on his part to save the life of the party, did not fail to cut off his own chances for life, and on June 1st he became unconscious, dying at 3 o'clock in the afternoon. "The last thing he did," says the commander of the expedition, "was to sing the doxology. He was the most religious man in the party," further says Lieutenant Greely, "and did much good among the men. He held services over the dead and prayed frequently with the living."

A christian soldier, a hero and a martyr to science, we do well to honor his memory to-day, and I may add that it is for these qualities that the Knights of Pythias feel so proud to claim him as one of their number. He proved a true Knight, exemplifying in the most striking and beautiful manner the teachings of the Order; and if through jealousy he was not permitted to carry the flag of his country farthest north, he had at least the consolation of saluting the banner of the Knights of Pythias up far beyond the icy mountains of Greenland. This banner we have reverently placed upon his grave to-day, together with the stars and stripes. And while we honor the many heroes whose graves were decorated to-day, we feel that too much cannot be said and done in praise and honor of the hero of Cape Sabine.

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THE PYTHIAN FLAG UP NORTH.

[“Sunday, May 13, 1883—Worked all forenoon making a Knights of Pythias flag. Wednesday, May 16, 1883—At 6 p. m. I started for Dutch Island, to take high tide readings. Sergeant Lynn accompanied me. I took my Knights of Pythias flag with me. When I arrived at the Island, I found Lieutenant Kislingbury there. So we all climbed up a large iceberg, and I unfurled the flag, and Lieutenant Kislingbury fired a salute from his rifle.”—*Diary of Sergeant William H. Cross, Fort Conger, Arctic Regions.*]

FAR in the ice-bound regions, up in the silent North,
 Many, ah, many a league away, their love for the flag shone forth.

Lovingly one had fashioned it, on a Sunday morning blest,
 Deeming his task devotion—not a sin—on this day of rest.

And he stitched, and pieced, and dreamed there, in the scanty
 Arctic sun,

And he saw his home and loved ones, while his work was being
 done.

He saw still more—the castle, the hall all dimly lit,
 And the Sons of Modern Knighthood, to whom his soul was knit.

Lovingly he stitched there, and planned and worked away,
 Till the blue and the red and the yellow together were made to
 stay.

Such a flag—such a Pythian banner! ’twas the grandest that ever
 waved!

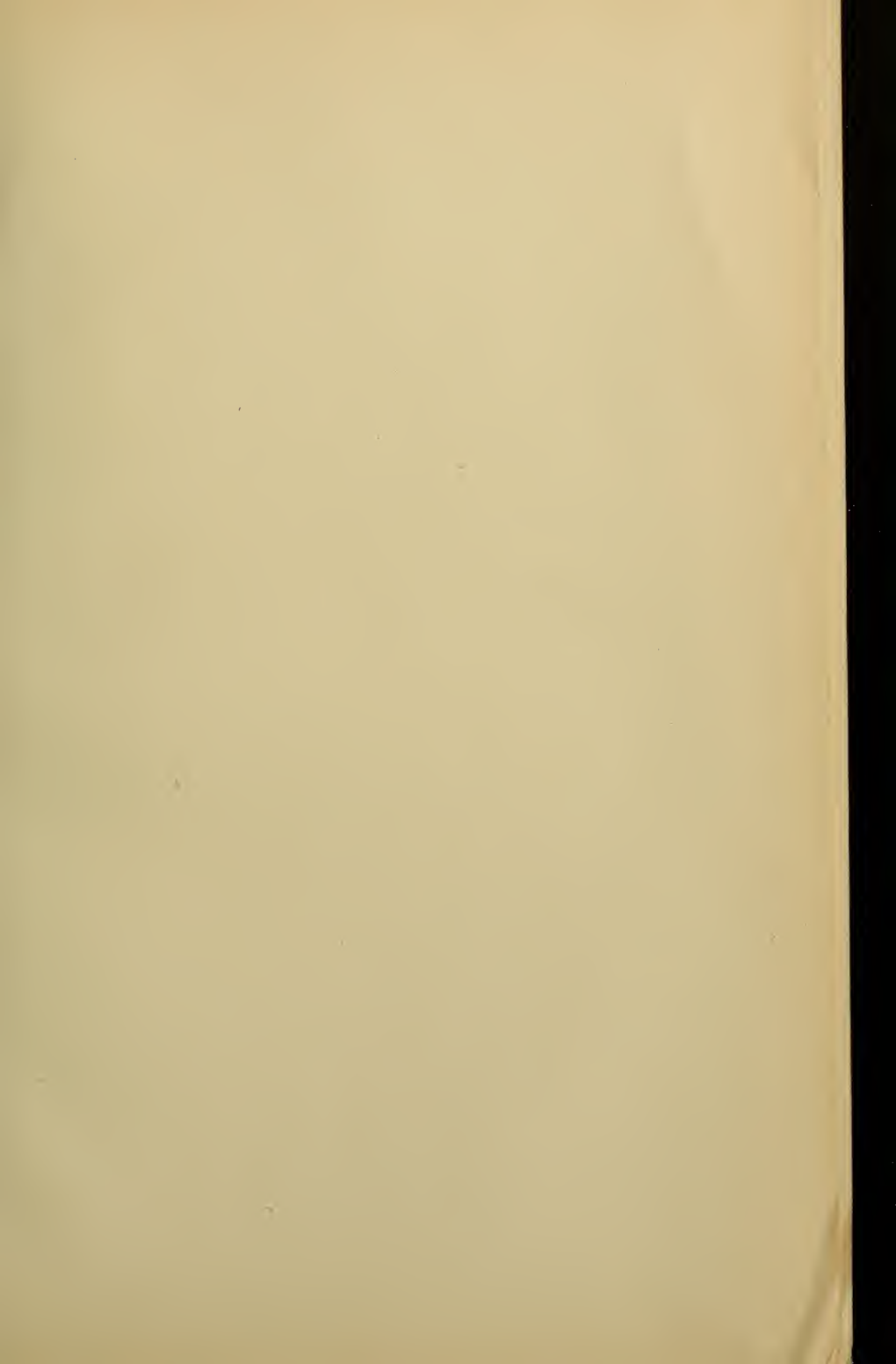
We would give a hundred others for this had it been saved.

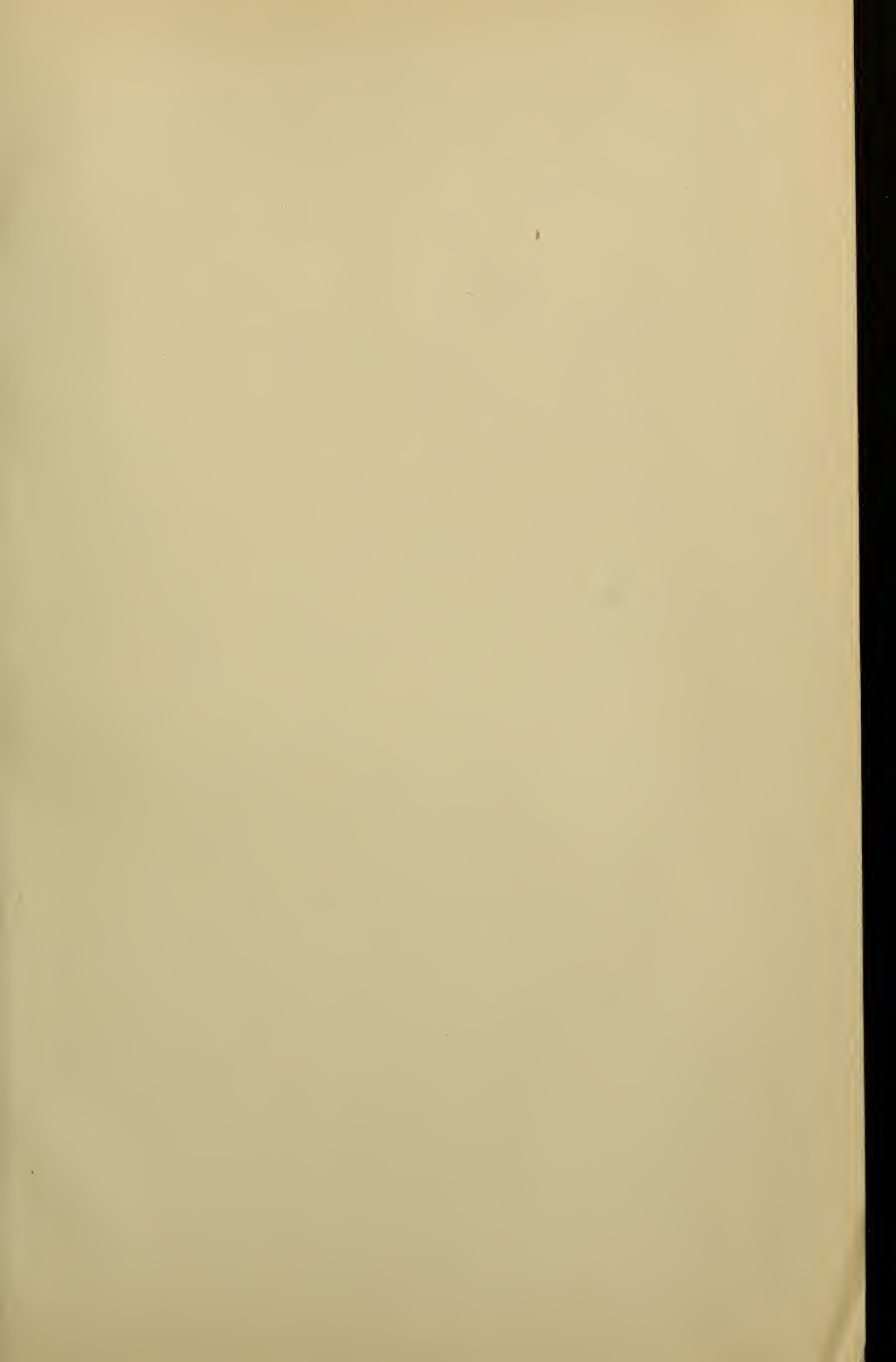
Three at the Island gathered, far from the camp were they;
 Three up the iceberg clambered, to its highest summit gray;
 There to the breeze was the banner, in all its glory, thrown;
 There in the ice they planted it, the highest north e’er known.

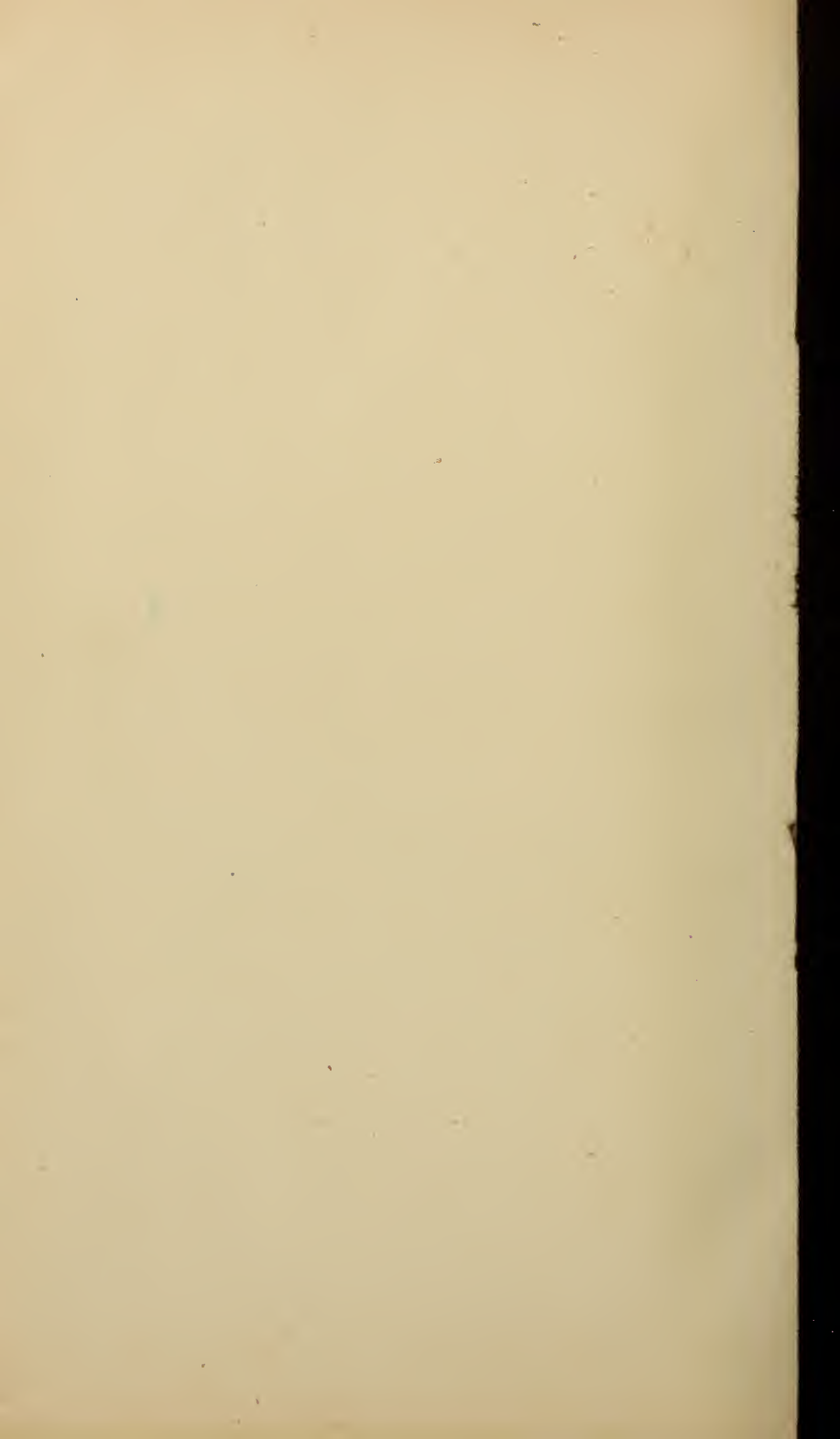
And a rifle broke the stillness of the awful region ’round.
 And hearty cheers rang out upon the silence all profound.

’Twas Kislingbury’s weapon that spoke it out on high:

“Saluted be thou, Pythian flag, emblem that ne’er shall die!









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